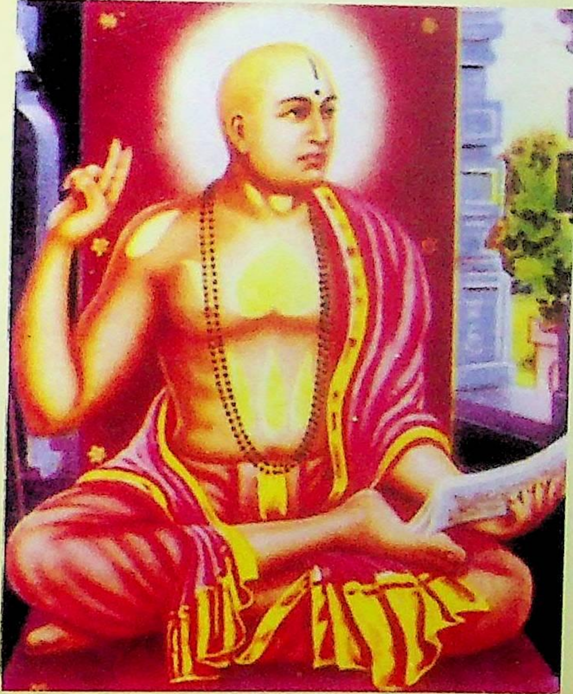
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श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part V (401 to 502 Names)

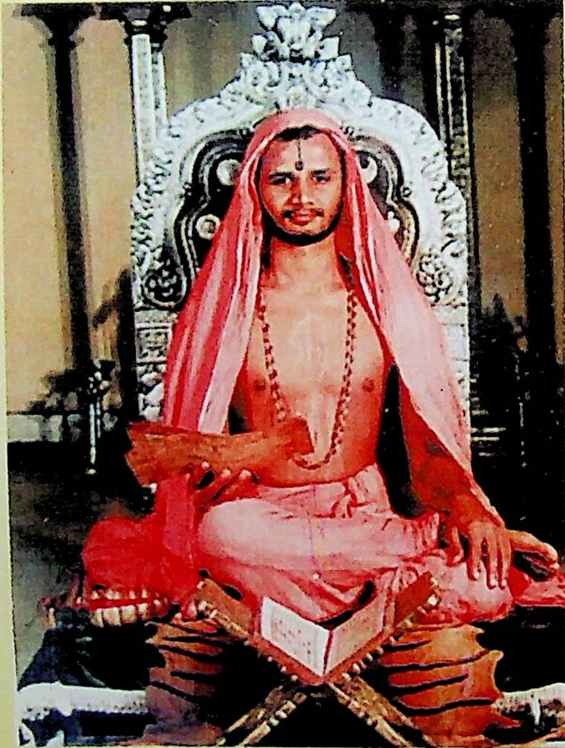


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Śrī Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)
2003

॥ श्रीः ॥

श्रीमन् मध्वाचार्य मूलमहासंस्थान
श्रीमद् उत्तरादिमठाधीशाः



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Śrī Śrī 1008 Śrī Satyātma Tirtha Mahān

Vairāgya Mūrti & Jñāna Mahāprabhu
and Guru for the Author

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part V (401 to 502 Names)

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha
Part V (401 to 502 Names)

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Publisher's Note

We are extremely happy and as a fact there is no limit for our joy and happiness for this 123th Publication – "Śrī Vishṇu-sahasranāma Bhāshya Saṅgrahārtha Part V (401 to 502 Names)".

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate, has written this book with reference to the various sacred works like Bhāshyas of Śrīmad Āchārya on Brahmasūtras, on Upanishads and sacred works.

The learned author has taken large and vast considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references from the works of Śrīmad Āchārya because no work will become Pavitra without the connection with Śrī Ṗavamāna – Śrī Great Vāyu – Śrī Great Madhvāchārya.

Śrī T. S. Rāghavendran, (Popularly known as T.S.R.) who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 69 works which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) **श्री वायुतत्त्वमहिमा** – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) **अचिन्त्यशक्तिविचारः** – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) **जीवकर्तृत्ववादविचारः** – Action or Agency of the soul 1995

(4) **भगवद्गीतायां अवक्षेपकाः** – Quiz in Bhagavad Gītā 1995

(5) **गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः –** Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress

(6) **हरिः परतरः** – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāndavās. English Translation 1996

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Yukti Pāda 2003

I am very grateful to my Vidyā-Guru Śrī T. S. Rāghavendran, for rendering such vast help in spite of his busy schedule.

We thank profusely Śrī T. S. Rāghavendran, M.A., B.L., Advocate, Coimbatore, who has donated Rs. 5000/- and also his nephew Śrī T. S. Ananda Tīrthan, B. Com., who has donated Rs. 10,000/- in memory of his father Śrī T. S. Sethu Madhavan, second son of Śrī D. V. Subbachar, Coimbatore, towards part payment for the publication of this book. We admire his generosity and respect to the Sabha and we pray Śrī Hari-Vāyugalu and Lord Venkaṭswara for his long life, peace and prosperity and for all the members of his family and we request for continued patronage for such valuable, sacred and useful publication for humanity for all times to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
2.4.2003, Wednesday
Subhānu Saṁvatsara
Chaitra Śukla Pratipadā
Holy New Year day -
Ugadi

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

* * *

Introduction in brief by the
AUTHOR

By the Grace of Śrī Hari Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Jñānaprabhu and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 69 books before the truth-seekers of the world as listed in the Publisher's note.

I am placing this present publication under "Śrī Vishṇu-sahasranāma Bhāshya Saṅgrahārtha Part V (401 to 502 Names of Lord Mahāvishṇu)".

This humble author by the Anugraha as mentioned above, was able to submit to the devoted public so far 69 books which have been listed in the Publisher's note.

I am submitting the present 70th publication under the lotus feet of my Guru Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and even for that submission this humble author has no capacity or status to submit this humble work directly at the lotus feet of Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahān but has done the same through his Guru, father, and Mentor, Tāmraparṇi Śrī D. V. Subbāchār with the following prayer at his lotus feet.

The humble author prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Satyātma Tīrtha Mahān and Śrī Hari-Vāyugaḷu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।

श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

Wednesday, 2-4-2003
Holy New Year day
Subhānu Saṁvatsara,
Chaitra Śukla Pratipadā

— तां. राघवेन्द्रः

T. S. Rāghavendran

*Ever in the humble service
and ever being the humble student of the
unique, great, Dwaita Vedānta Philosophy.*

॥ Om Śrīkṛṣṇārpaṇamastu ॥

* * *

॥ श्रीः ॥



Sri T. S. Sethumadhavan

(Second son of Sri Tamraparni D. V. Subbachar)

(4-7-1934 to 5-1-1992)

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati

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Sri. T. S. Ananda Tirthan, B.Com.
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in Memory of his father

Sri T. S. Sethumadhavan B.Com.
(Second son of Sri Tamraparni D. V. Subbachar)
Coimbatore - 641 018

in high respect, reverence and regard

towards part payment
for the publication of this book namely

Śrī Vishṇusahasranāma Bhāshya
Saṅgrahārtha - Part V

S.M.S.O Sabhā and All the Devoted Public and
Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore
Humble Author of this book are specially greatful for the noble
donor and prays before Lord Venkateswara for
his long life, peace and prosperity and all his family members
and pray for peace & welfare of the departed soul.

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā

Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
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Sri. T. S. Raghavendran, M.A., B.L.

Advocate, Vittal Vihar,
45, Bharathi Park Cross Road No. 3,
Coimbatore - 641 011

in Memory of his relative

Sri. V. R. Narasimhachar, B.A., B.L.,

Advocate, West T. V. Swamy Road
Coimbatore - 641 002

in high respect and regard for the departed soul

towards part payment
for the publication of this book namely

Śrī Vishṇusahasranāma Bhāshya
Saṅgrahārtha - Part V

S.M.S.O Sabhā and All the Devoted Public
are specially greatful for the noble donor who is also the
author of this book and prays before Lord Venkateswara
for his long life peace and prosperity and all his
family members and pray for peace & welfare
of the departed soul.

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā

Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
Rs. 5,000/- (101 U.S.Dollers) only

from

Sri. Srinivasan Raghothaman, Ph.D.

Associate Professor, School of Business
University of South Dakota, Vermillion
South Dakota, 57069, U.S.A.

in Memory of his paternal grand parents and
maternal grand parents

in high respect, reverence and regard

towards part payment
for the publication of this book namely

Śrī Vishṇusahasranāma Bhāshya
Saṅgrahārtha - Part V

S.M.S.O Sabhā and All the Devoted Public and
Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore
Humble Author of this book are specially greatful
for the noble donor and all pray before
Lord Venkateswara for all
peace, happiness and prosperity
for all the family members of the donor
and for peace fcr the departed souls.

A few words of Appreciation

T. S. Raghavendra Rao

HIG, 170, BHEL,
R. C. Puram,
Hyderabad-32.

29-1-2003.

Respected Sir,

I am extremely happy to receive your letter and book on Bhakti Pāḍa as well as Viṣṇu Sahasranāma Bhāshya Sangrahārtha Part IV. I am overwhelmed with joy during my reading. The book is presented so well with a language which can be understood who has little knowledge of sastras.

The subject is dealt with systematically with cross references of sutras from various granthas and interpretated as per the context. I can visualise that the books written by you would greatly help and useful in enriching their Sastra Jnana. **I can say only God blessed Sajvvas are put in track to read such great book for attaining sadgati.** May Sri Hari Vayugalu bless you with good health and longlife to render services to Madhwa generation for their salvation.

I wish you all success in your every stepping stone.

With Kind regards,

Yours sincerely

Sd/-

T. S. Raghavendra Rao.

A few words of Appreciation

P. Bhagavanta Rao

No. 5, 41st Street,
Nanganallur,
Chennai-600 061.

10-2-03.

Dear Respected T.S.R.,

I have the pleasure of receiving Viṣṇu Sahasranāma Part IV and Brahma Sūtra-Aparoksha Jñāna Pāda.

It seems to me that ere long you will be completing all the 16 pādas of Brahma Sūtra Bhāshya with your inmitable style of quoting several works germane to the subject matter proper.

You required some comments on the present publication. Let me deal with my own humble way with poor knowledge of Sanskrit and English subject as such – Ananda of each soul is entrinsic and predetermined. Hence in Moksha each Jīva is expected to enjoy his own Swarūpa Ananda. So either Ananda Hrāsa or Ananda Vṛddhi – based on the bad or good deeds done in this mundane world during prarabdha karma after Aparoksha Jñāna is mysterious to conceive – when it is said that after Aparoksha there is no lepa of good or bad deeds. It is said that this is applicable only in the case of devotees who are capable of doing such deeds since it is stated that other than devotees jivas or not capable of over doing on the other they do less than their capacity.

You have dealt with this subject elaborately which is bound to throw light on this intricate subject.

With my warm regards,

Yours Sincerely,

Sd/- **P. Bhagawanta Rao.**

A few words of Appreciation

A. Ramkumar

Sri Nidhi,
657, 17th Cross,
29th 'A' main,
J. P. Nagar, 6th Phase,
Bangalore - 560 078.

18-1-03.

Dear Sri T.R.V. Vittal,

I am in receipt of your letter dt. 30-12-02 along with 11 books written by your father Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore and please excuse me for delay in reply.

As a matter of fact, I was in search of translated version of our Srimad Acharya's works. **By Sri Hari Vayu's grace I could locate the right place - where treasure of Vedanta knowledge is located.** Each volume is an invaluable gem by itself, that your father has written. I have to repeatedly read to understand in depth meanings, in each of the volumes.

Please send all the remaining Mahabhārata Tātparya Nirṇaya volumes and other 8 books listed below.

With warm regards,

Yours Sincerely,

Sd/-

A. Ramkumar.

A few words of Appreciation

M. S. Satyanarayana Prasad

Regional Office,
Syndicate Bank,
Hubli.

16-1-03.

Respected Sri T.S. Raghavendran,

I am thankful to you for sending me the 3 valuable granthas namely.

1. Mahābhārata Tātparya Nirṇaya – Chapter 19.

2. Sangraha Rāmāyaṇa – Sundara Kāṇḍa.

3. Sri Vyāsa Karāvalambana Stotra.

Sir, I am a layman taking the liberty of corresponding with your esteemed self. Kindly do not treat it as 'Uddhatatana' on my part. It is only the long cherished desire of mine to understnad Madhwa Śāstra in the only language which I can understand (namely English). With Sāṣṭānga namaskarams.

Yours Sincerely,

Sd/-
M. S. Satyanarayana Prasad.



॥ श्रीः ॥

॥ श्रीविष्णुसहस्रनामभाष्यसंग्रहार्थः ॥

पंचमः भागः

[रामः to गुरुः]

[401 — 502]

चतुर्थः भागः ४००

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ४३ ॥ १२

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भश्शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ४४ ॥ ११

ऋतुस्सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रस्संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ४५ ॥ १०

विस्तारस्स्थावरस्स्थाणुः प्रमाणं बीजमव्ययम् ।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥ ४६ ॥ १०

अनिर्विण्णस्स्थविष्ठो भूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामस्समीहनः ॥ ४७ ॥ १०

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥ ४८ ॥ ११

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ४९ ॥ १०

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ५० ॥ १०

C/f ४८४

b/f ४८४

धर्मकृद्धर्मगुब्धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ५१ ॥ ९
गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ५२ ॥ ९

नामानि ५०२

॥ श्रीकृष्णार्पणमस्तु ॥

४०१. रामः — ॐ रामाय नमः ॐ
४०२. विरामः — ॐ विरामाय नमः ॐ
४०३. विरजः — ॐ विरजाय नमः ॐ
४०४. मार्गः — ॐ मार्गाय नमः ॐ
४०५. नेयः — ॐ नेयाय नमः ॐ
४०६. नयः — ॐ नयाय नमः ॐ
४०७. अनयः — ॐ अनयाय नमः ॐ
४०८. वीरः — ॐ वीराय नमः ॐ
४०९. शक्तिमतां श्रेष्ठः — ॐ शक्तिमतां श्रेष्ठाय नमः ॐ
४१०. धर्मः — ॐ धर्माय नमः ॐ
४११. धर्मवित् — ॐ धर्मविदे नमः ॐ
४१२. उत्तमः — ॐ उत्तमाय नमः ॐ
४१३. वैकुण्ठः — ॐ वैकुण्ठाय नमः ॐ
४१४. पुरुषः — ॐ पुरुषाय नमः ॐ
४१५. प्राणः — ॐ प्राणाय नमः ॐ

४१६. प्राणदः — ॐ प्राणदाय नमः ॐ

४१७. प्रणवः — ॐ प्रणवाय नमः ॐ

४१८. पृथुः — ॐ पृथवे नमः ॐ

४१९. हिरण्यगर्भः — ॐ हिरण्यगर्भाय नमः ॐ

४२०. शत्रुघ्नः — ॐ शत्रुघ्नाय नमः ॐ

४२१. व्याप्तः — ॐ व्याप्ताय नमः ॐ

४२२. वायुः — ॐ वायवे नमः ॐ

४२३. अधोक्षजः — ॐ अधोक्षजाय नमः ॐ

४२४. ऋतुः — ॐ ऋतवे नमः ॐ

४२५. सुदर्शनः — ॐ सुदर्शनाय नमः ॐ

४२६. कालः — ॐ कालाय नमः ॐ

४२७. परमेष्ठी — ॐ परमेष्ठिने नमः ॐ

४२८. परिग्रहः — ॐ परिग्रहाय नमः ॐ

४२९. उग्रः — ॐ उग्राय नमः ॐ

४३०. संवत्सरः — ॐ संवत्सराय नमः ॐ

४३१. दक्षः — ॐ दक्षाय नमः ॐ

४३२. विश्रामः — ॐ विश्रामाय नमः ॐ

४३३. विश्वदक्षिणः — ॐ विश्वदक्षिणाय नमः ॐ

४३४. विस्तारः — ॐ विस्ताराय नमः ॐ

४३५. स्थावरः — ॐ स्थावराय नमः ॐ

४३६. स्थाणुः — ॐ स्थाणवे नमः ॐ

४३७. प्रमाणं — ॐ प्रमाणाय नमः ॐ

४३८. बीजं — ॐ बीजाय नमः ॐ

४३९. अव्ययम्	—	ॐ अव्ययाय नमः ॐ
४४०. अर्थः	—	ॐ अर्थाय नमः ॐ
४४१. अनर्थः	—	ॐ अनर्थाय नमः ॐ
४४२. महाकोशः	—	ॐ महाकोशाय नमः ॐ
४४३. महाभोगः	—	ॐ महाभोगाय नमः ॐ
४४४. महाधनः	—	ॐ महाधनाय नमः ॐ
४४५. अनिर्विण्णः	—	ॐ अनिर्विण्णाय नमः ॐ
४४६. स्थविष्ठः	—	ॐ स्थविष्ठाय नमः ॐ
४४७. भूः	—	ॐ भुवे नमः ॐ
४४८. धर्मयूपः	—	ॐ धर्मयूपाय नमः ॐ
४४९. महामखः	—	ॐ महामखाय नमः ॐ
४५०. नक्षत्रनेमिः	—	ॐ नक्षत्रनेमये नमः ॐ
४५१. नक्षत्री	—	ॐ नक्षत्रिणे नमः ॐ
४५२. क्षमः	—	ॐ क्षमाय नमः ॐ
४५३. क्षामः	—	ॐ क्षामाय नमः ॐ
४५४. समीहनः	—	ॐ समीहनाय नमः ॐ
४५५. यज्ञइज्यः	—	ॐ यज्ञइज्याय नमः ॐ
४५६. महेज्यः	—	ॐ महेज्याय नमः ॐ
४५७. क्रतुः	—	ॐ क्रतवे नमः ॐ
४५८. सत्रं	—	ॐ सत्राय नमः ॐ
४५९. सतां गतिः	—	ॐ सतां गतये नमः ॐ
४६०. सर्वदर्शी	—	ॐ सर्वदर्शिने नमः ॐ
४६१. विमुक्तात्मा	—	ॐ विमुक्तात्मने नमः ॐ

४६२. सर्वज्ञः — ॐ सर्वज्ञाय नमः ॐ

४६३. ज्ञानम् — ॐ ज्ञानाय नमः ॐ

४६४. उत्तमम् — ॐ उत्तमाय नमः ॐ

४६५. सुव्रतः — ॐ सुव्रताय नमः ॐ

४६६. सुमुखः — ॐ सुमुखाय नमः ॐ

४६७. सूक्ष्मः — ॐ सूक्ष्माय नमः ॐ

४६८. सुघोषः — ॐ सुघोषाय नमः ॐ

४६९. सुखदः — ॐ सुखदाय नमः ॐ

४७०. सुहृत् — ॐ सुहृदाय नमः ॐ

४७१. मनोहरः — ॐ मनोहराय नमः ॐ

४७२. जितक्रोधः — ॐ जितक्रोधाय नमः ॐ

४७३. वीरबाहुः — ॐ वीरबाहवे नमः ॐ

४७४. विदारणः — ॐ विदारणाय नमः ॐ

४७५. स्वापनः — ॐ स्वापनाय नमः ॐ

४७६. स्ववशः — ॐ स्ववशाय नमः ॐ

४७७. व्यापिन् — ॐ व्यापिने नमः ॐ

४७८. नैकात्मा — ॐ नैकात्मने नमः ॐ

४७९. नैककर्मकृत् — ॐ नैककर्मकृते नमः ॐ

४८०. वत्सरः — ॐ वत्सराय नमः ॐ

४८१. वत्सलः — ॐ वत्सलाय नमः ॐ

४८२. वत्सी — ॐ वत्सिने नमः ॐ

४८३. रत्नगर्भः — ॐ रत्नगर्भाय नमः ॐ

४८४. धनेश्वरः — ॐ धनेश्वराय नमः ॐ

४८५. धर्मकृत् — ॐ धर्मकृते नमः ॐ

४८६. धर्मगुप् — ॐ धर्मगुपे नमः ॐ

४८७. धर्मी — ॐ धर्मिणे नमः ॐ

४८८. सदसत्क्षरं — ॐ सदसत्क्षराय नमः ॐ

४८९. अक्षरं — ॐ अक्षराय नमः ॐ

४९०. अविज्ञाता — ॐ अविज्ञात्रे नमः ॐ

४९१. सहस्रांशुः — ॐ सहस्रांशवे नमः ॐ

४९२. विधाता — ॐ विधात्रे नमः ॐ

४९३. कृतलक्षणः — ॐ कृतलक्षणाय नमः ॐ

४९४. गभस्तिनेमिः — ॐ गभस्तिनेमये नमः ॐ

४९५. सत्त्वस्थः — ॐ सत्त्वस्थाय नमः ॐ

४९६. सिंहः — ॐ सिंहाय नमः

४९७. भूतमहेश्वरः — ॐ भूतमहेश्वराय नमः ॐ

४९८. आदिदेवः — ॐ आदिदेवाय नमः ॐ

४९९. महादेवः — ॐ महादेवाय नमः ॐ

५००. देवेशः — ॐ देवेशाय नमः ॐ

५०१. देवभृद् — ॐ देवभृते नमः ॐ

५०२. गुरुः — ॐ गुरवे नमः ॐ

॥ श्रीकृष्णार्पणमस्तु ॥



|| श्रीः ||

|| श्री लक्ष्मीवेंकटेशो विजयते ||

|| श्री हयवदनमध्वेश पाहि ||

|| श्रीविष्णुसहस्रनाम-भाष्य-संग्रहार्थः ||

४०१. रामः — ॐ रामाय नमः ॐ ||

1. रमायाः पतिः अयं = रामः ||

Vishnu is called रामः because He is the Husband of Mahalakshmi.

2. रमन्ते अस्मिन् योगिनः इतिः रामः ||

"रमन्ते योगिनः यत्र सत्यानन्दचिदात्मनि ।

इति रामपदेन एतत्परं ब्रह्माभिधीयते ||" इति पद्मपुराणे ||

Vishnu is called रामः because He makes the yogins to enjoy and brings them happiness. They enjoy in Him.

3. रमयति इति रामः । अथवा रमते अनेन इति रामः ||

Vishnu is called रामः because by His beauty and by His auspicious attributes, He makes all happy.

4. Srimad Acharya cites an authority in his Gita Bhashya under : 10-31 :

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी || ३१ ||

5. आनन्दरूपत्वात्;, पूर्णत्वात्, लोकरमणाच्च रामः ||

Vishnu is called रामः because He is :—

(i) the swaroopa of ananda and having most happiest roopa.

ॐ आनन्दमयः अभ्यासात् ॐ || १-१-१२ ||

(ii) पूर्णत्वात्—He is the complete entity— There is nothing lacking in Him at all. No one other than Him is पूर्ण, Even Mahalakshmi is dependent. Only Independent entity can be a complete entity. ॐ भूमा संप्रसादादध्युपदेशात् ॐ (1-3-8) भूमा = पूर्णः ।

(iii) He is the creator of the universe, protector, destroyer etc: 1-1-2 : ॐ जन्माद्यस्य यतः ॐ ॥ Hence He is called रामः ॥

6. Lord Rudra did teach to his consort, Parvati the glorious mantra as :—

राम रामेति रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं राम नाम वरानने ॥

हे वरानने, Oh! Parvati having beautiful face, if you recite thrice the name of Paramatma as राम, राम, राम it would be equivalent to reciting the 1000 names of Paramatma. Such virtue will be obtained by the devotee.

7. Srimad Acharya quotes Skanda Purana under Srimad Bhagavatam 9-9-22 :

पुरुषो रामचरितं श्रवणैः उपधारयन् ।
आनृशंस्य परो राजन् कर्मबन्धैः विमुच्यते ॥ २२ ॥

If the story of Lord Sri Ramachandra is heard with devotion, then that person gets rid off his samsara bondage.

तात्पर्यनिर्णयः states :

रामो रामो राम इति सर्वेषामभवत्तदा ।
सर्वो राममयो लोको यदा रामस्त्वपालयत् ॥—इति स्कान्दे ॥

In all their minds the two letters राम was only there. Everything was राम in the whole world. That Sri Ramachandra protected all.

8. Srimad Acharya in his Sutra Bhashya quotes from Skanda Purana authority which means:

तस्मिन् काले महाराज राम एव अभिधीयते ।

यथा पौरुषे सूक्ते विष्णुरेव अभिधीयते ॥

—इति च स्कान्दे ॥

that as that time 'रामः' was only heard and available everywhere, just like the Purusha Sukta in which in entirety "Vishnu" is told or spoken of. This has been dealt with, under the aphorism 1-1-26 :

ॐ भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॐ ॥

9. Under Isavasya Upanishad Bhashya, under the 18th mantra which runs thus :

''वायुः अनिलं अमृतं अथेदं भस्मान्तं शरीरम्''

We find a glorious authority given by Srimad Acharya from "Rama Samhita." ;

''अतिरोहितविज्ञानात् वायुः अपि अमृतः स्मृतः ।

मुख्य अमृतः स्वयं रामः परमात्मा सनातनः ॥'' इति ॥

Which means Sri Vayu is called by the shabda 'अमृतः' since there is no change in his knowledge at any time, even during pralaya ; But in the case of "Rama" the shabda, amruta applies still in a better manner than Sri Vayu. This is the glory of Sri Rama who is Vishnu.

10. Madhva Vijaya states in 1-25 as under :

नमो नमो नाथ नमो नमस्ते,

नमो नमो राम नमो नमस्ते ।

पुनः पुनस्ते चरणारविन्दं

नमामि नाथेति नमन् स रेमे ॥ २९ ॥

Sri Hanuman in ecstacy submits his namaskarams to Sri Ramachandra again and again.

11. Manimanjari 1-31 states :

रामः पुरस्तात्परतोऽपि रामो
रामः परं दिक्षु विदिक्षु रामः ।
रामैरनन्तैरिति विश्वरूपो
निघ्नन्नरातीन्विरराज रामः ॥ ३१ ॥

Sri Rama is in the front. Sri Rama is in the back, Sri Rama is in all the directions, and in all subdirections and in all the places. Likewise Sri Rama took as per His desire several avatars / forms took Viswaroopa and destroyed all the enemies and glittered with all splendour.

12. Srimad Acharya states in द्वादशस्तोत्रम् .under the 9th Adhyaya 16 times as :

शुभतमकथाशय परम सदोदित
जगदेककारण राम रमारमण ॥

which means :

Sri Rama is the main deity which brings all auspiciousness is spoken in all sastras.

Sri Rama is the most supreme God.

Sri Rama is always and ever with full brightness.

Sri Rama is the principal and important efficient cause for the universe.

Sri Rama is the Husband of Rama Devi — Mahalakshmi that Sri Rama is my absolute protector.

रमन्ते योगिनो यत्र सत्यानन्दचिदात्मनि ।
इति रामपदेन एतत्परं ब्रह्म अभिधीयते ॥ इति पद्मपुराणे ॥

Rama is called so, because He makes the yogin happy. He is satya, ananda, and chetana swaroopi, and He is called Brahma. (because of infinite auspicious attributes).

13. Srimad Acharya in भागवततात्पर्य – नवमस्कन्ध states :

नित्यपूर्णसुखज्ञप्तिस्वरूपो यदसौ हरिः ।
अतो हि राम इत्याख्या तस्य दुःखं कुतोऽण्वपि ॥

Rama— Sri Hari is always eternally with full and complete knowledge, happiness and this is His very swaroopa or nature. Hence only He is called 'रामः'. There is no question of unhappiness even for smell or iota in Him.

14. Aditya Purana 3-24 devotee Devasharma of Sri Vayu praises Lord Srinivasa as :—

श्री रामं दशदिग्व्याप्तं दशेन्द्रियनियामकम् ।
दशास्यघ्नं दाशरथिं श्रीनिवासं भजेऽनिशम् ॥ २८ ॥

Sri Rama is :

(i) all pervasive in all directions,

(ii) is the controller of all 10 indriyas (five ज्ञानेन्द्रियाणि and five कर्मेन्द्रियाणि),

(iii) is the destroyer of Ravana who had 10 heads.

(iv) took avatar as the son of Dasaratha who can ride in all 10 directions his chariot,

and that Srinivasa, I always adore.

15. In the Gita Bhashya, Srimad Acharya under 2-55 quotes from "Narayana Astakshara Kalpa" as under :

विषयांस्तु परित्यज्य रामे स्थितिमतस्ततः ।
देवाद् भवति वै तृप्तिः नान्यथा तु कदाचन ॥

16. Srimad Acharya states from नारदीयपुराणं under 2-72, as :

कृष्णरामादिरूपेण परिपूर्णानि सर्वदा ।
न च अणुमात्रं भिन्नानि तथाऽप्यस्मान् विमोहसि ॥

There is not an iota of difference between Sri Rama and Sri Krishna. They are identical. Still to delude the ordinary persons like us, it appears as though different.

17. नित्यपूर्णसुखज्ञप्तिस्वरूपो यदसौ हरिः ।
अहो हि राम इत्याख्या तस्य दुःखं कुतोऽण्वपि ॥

—इति नवमस्कन्ध भागवततात्पर्यनिर्णये ॥

Where is the reason for Vishnu as "Rama" is given. He is always with complete happiness, Knowledge in His very nature and swaroopa, hence He is called "Rama".

॥ श्रीः ॥

४०२. विरामः — ॐ विरामाय नमः ॐ ॥

1. **विशिष्टा रामा रमा यस्य सः = विरामः ।**

   Vishnu is called 'विरामः' because He has the most supreme woman Mahalakshmi with Him.

2. **विविधाः रामाः गोपिकादि स्त्रियः यस्य इति विरामः ।**

   In the avatar of Krishna, He had 16,108 wives. Hence He is called 'विरामः' who is Vishnu.

3. **विरामयति प्रलये जनानिति विरामः ।**

   At the time of Mahapralaya, He makes all the people to take rest and there is no activity for them, Hence He is called 'विरामः'.

4. विगतं रजः तदुपलक्षितगुणत्रयं यस्मात् तद्ब्रह्म, विरजो विगतो रजोदोषो यस्मात् सः विरामः ।।

Vishnu is not having any defect connected to Rajo-guna relatable to prakruti sambandha.

5. 'विरजानदी'ति प्रयोगात् । 'रजं तु रजसा सहे'ति कोशात् 'विरजो ब्रह्मलोक' इति श्रुतेः चाकारान्तोऽपि रजशब्दः अस्ति ।।

6. He is called as "Viramah" because all becomes powerless before Him, without His Krupa-Kataaksha, nothing operates,

Chaturmukha Brahma says :—

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तथैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः ।।

—ॐ अथातो ब्रह्मजिज्ञासा ॐ – भाष्ये ।।

।। श्रीः ।।

४०३. विरजः — ॐ विरजाय नमः ॐ ।।

1. विगत्वं रजः तदुपलक्षितगुणत्रयं यस्मात् ब्रह्म विरजः

Vishnu is called 'विरजः' because He has absolutely no connection to Rajo Gunas. He has no nexus with प्रकृतिः at all — Hence रजोगुण, तमोगुण and प्रकृति सहित सत्त्वगुण is not found in Him.

2. Vishnu is called as 'विरजः' because He specially shines and glitters in all respects. He is independent and He is alone so. Hence none can think of 'विरजः' other than Him.

3. Manimanjari states :—1-31

रामः पुरस्तात् परतोऽपि रामो
रामः परं दिक्षु विदिक्षु रामः ।
रामैरनन्तैरिति विश्वरूपो
निघ्नन्नरातीन् <u>विरराज</u> रामः ॥

विश्वरूपः रामः विरराज—here विरराज is used as a predicate. That itself is the name of Sri Rama as 'विरराजः' (विरराजः एव विरजः)

पुरस्तात् रामः = Rama was in the front.

परतः अपि रामः = Rama was at the back.

दिक्षुः परं रामः = In the direction also, Rama was there.

विदिक्षु रामः इति = In the Sub-directions also, Sri Rama was there.

इति अनन्तैः रामैः = Likewise there were infinite Rama Roopas were there.

अरातीन् निघ्नन् (सन्) = Likewise Rama was eliminating all the asuras including Khara and others.

विश्वरूपः रामः विरराज = Like that Rama was manifesting Viswaroopa and was glittering with all splendour.

॥ श्रीः ॥

४०४. मार्गः — ॐ मार्गाय नमः ॐ ॥

1. **मृगस्य इदं मार्गं सिंहमुखं तदस्यास्तीति मार्गः ॥**

Which means Lord Narasimha न मृगं न मानुषं and न has सादृश्यार्थः – similarity.

2. To destroy the asuras like हिरण्याक्षः, He searched (as though in the worldly pattern). Srimad Bhagavatham under 3-18-10 runs thus :

सत्यं वयं भो वनगोचरा मृगा
युष्मद्विधान्मृगये ग्रामसिंहान् ।
न मृत्युप्राशैः प्रतिमुक्तस्य वीरा
विकत्थनं तव गृह्णन्त्यभद्र ॥ १० ॥

Bhagwan Sri Varaha roopi states to the demon Hiranyaksha. "We are like wild animals. Looking about for dogs like you. Heros take no notice of your braggadocio, bound as you are with the cords of death.

3. Vishnu is called as "Maargah" because He who is sought for.

In Ramayana, it is stated that Sri Rama was sought after even by the great sages like Bharadvaja and others.

मृग्यमाणतया मार्गो भरद्वाजादिभिः सदा ॥

Sri Rama is the "Margadarshi" for all.

4. The Srutis declare as "नान्यः पन्था अयनाय विद्यते ।" This पन्था means Maarga – मार्गः – way. To attain Moksha, there is no other way, than to attain His knowledge. Paramatma Vishnu is the only 'मार्गः' — He is the only way to reach salvation.

In Brihadaranyaka also it is said :

एषं पन्था ब्रह्मणा ह्यनुवित्तः ॥

5. As Sri Rama, He went in the marga of the deer, so that the Raakshasas can be destroyed.

॥ श्रीः ॥

४०५. नेयः — ॐ नेयाय नमः ॐ ॥

1. शिष्येषु उपदेशेन नेतुं योग्यः नेयः ॥

Vishnu is called 'नेयः' because He is capable of leading properly His disciples by His advices.

2. Srimad Acharya states in Brihadaranyaka Upanishad as:—

ये च जीवाः परा सर्वे नियता विष्णुनैव हि ।
जीवानां नियमेऽजीवं किमु वाच्यमिति श्रुतिः ॥

All the Jeevas are led by Vishnu only in their respective path. When it is so, even in respect of chetanas, should it be told in respect of jadas ? There is no need at all.

—'महामीमांसा'

Thus said in Mahamimansa.

3. नियोगयोग्यः सुहृदां योऽसौ 'नेयः' स उच्यते ॥

Sri Vishnu willingly heeds the commands of His friends and hence He is called as "Neya".

4. This is demonstrated by Sri Krishna, in the Sabha Parva, Mahabharatha where Sri Krishna Himself says:—

"Oh! Yudhisthira, when I am here for doing what is good to you, perform the sacrifice – Rajasuya Yajna, that you desire to do. You may ask ME to do whatever you want. I shall certainly do.

यजस्व अभीप्सितं यज्ञं मयि श्रेयसि अवस्थिते ।
नियुंक्ष्व चापि मां कृत्ये सर्वं कर्तास्मि ते वचः ॥

5. Like Sri Vayu also does for his friends and at the command of Vishnu.

Lakshmana was struck by the Shakthi-ayudha. All the Rakshasas joined together and tried to lift and carry him away. But they could not do so. Sri Hanuman carried him single handed effortlessly, because of his friendship with Lakshmana, who is a devotee of Sri Rama.

॥ श्रीः ॥

४०६. नयः — ॐ नयाय नमः ॐ ॥

1. नयति इति स्वस्यैव उत्तमत्वात् नयः ॥

Vishnu is called 'नयः' becuase He leads himself as the supreme.

2. Vishnu is called as "Nayah" because He draws towards himself all.

यस्मिन् तपोधना नित्यं नीयन्ते इति वै 'नयः' ॥

The great sages submitted to Sri Rama, "We are to be protected by Thee, always like children, even though we are sages with penance as our treasure."

3. पाण्डवानां भवान् नाथो भवन्ते च आश्रिता वयम् ॥

"Oh! Krishna, you are the protector of Pandavas, so we also resort to Thee for protection."

So Sri Krishna is called as 'नयः'.

4. नयति मोक्षं भक्तान् इति नयः ॥

Vishnu is called as 'नयः' because He takes His Bhaktas to Moksha, मोक्षप्रदो वासुदेवोऽखिलस्य— For All, Sri Vishnu is the bestower of Moksha and so He is called as 'नयः'.

॥ श्रीः ॥

४०७. अनयः — ॐ अनयाय नमः ॐ ॥

1. अन्यस्मिन् न विद्यते नयः यस्य सः = अनयः ।

Vishnu is called 'अनयः' because there is no one else to lead Him. He is the leader of all; but none can lead Him.

2. अनं वायुं भुवं प्रापयति इति = अनयः ।

Vishnu has made Sri Vayu to take avatars in the universe as "Hanuman, Bhima and Sri Madhva." Hence He is called अनयः.

3. Vishnu is called as "Anayah" because He who cannot be spirited away. Bhagavan is "Anaya" since He çannot be led away by those who are .not well disposed towards Him.

स एव, असुहृद्भिः न नयः अस्य अस्तीति 'अनयः' ।

4. Vishnu is called "Anayah" because there is no one else except Him who can bring prosperity to the people of the world.

अथवा जगतां अस्मात् अयः नान्यः, ततः 'अनयः' ।

5. Vishnu is called "Anayah" because He will not allow the wicked asuras to carry away.

Ravana had the strength even to lift great mountains and throw them away. But he could not lift Sri Rama's younger, brother Lakshmana in the battlefield when Lakshmana was beaten by Shakthi-ayudha. This was due to अनयः – विष्णुः.

असुहृद्भिर्नयो यस्य नास्तीति 'अनयः' उच्यते ।

6. Other than Vishnu, nobody else can bring prosperity to the people of the world, and so Vishnu is called as 'अनयः'.

अथवा जगतां अस्मात् अयो नान्यः ततः 'अनयः'.

॥ श्रीः ॥

४०८. वीरः — ॐ वीराय नमः ॐ ॥

1. वीं ज्ञानं तेन रमते = वीरः ॥

Vishnu is called 'वीरः' because He plays or creates with full knowledge.

2. वी = व्याप्तिः, तेन रमते = वीरः ॥

Vishnu is called 'वीरः' because He is there in all places and plays or enjoys.

3. विक्रान्तः वीरः

Vishnu is the "Shoora" and so He is called as "Veera."

4. अजति इति वीरः

Vishnu is never defeated and so He is called as "Veera."

5. Vishnu is called as "Veerah" because Bhagawan is the source of fear and terror for the Raakshasas.

कंपनहेतुत्वात् रक्षसां अतिभीमतः = वीरः इति ॥

Sri Rama is "Veera" because He over-powered the King of Raakshasas like the elephant by the lion and the serpent by Garuda.

मातङ्ग इव सिंहेन, गरुडेनैव पन्नगः ।
अभिभूतः अभवत् राजा राघवेण महात्मना ॥

6. Mareecha, the asura said by seeing Sri Rama as the "Veera" as :

वृक्षे वृक्षे च पश्यामि चीरकृष्णाजिनाम्बरम् ।
गृहीतधनुषं रामं पाशहस्तमिव अन्तकम् ॥

Maricha says :

"In every tree do I see Sri Rama dressed in the tree-bark and black deer-skin and with His Bow drawn as though He is the god of death with the ropes in Hand."

By seeing that "Veera" the asura became terribly afraid.

7. **वीरः** = means a person who completes the job undertaken. Sri Rama and Sri Hanuman were addressed several times in Ramayana as "Veera" because they completed their mission of jobs. That is why Sruti states :

शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमति नेनीयमानः ॥

It is described that Lord Narayana who achieves whatever He undertakes puts down those who are cruel and evil, that is, Tamasa Jivas.

वीरः = अध्यवसितान्तगामी श्री नारायणः ॥

॥ श्रीः ॥

४०९. शक्तिमतां श्रेष्ठः

ॐ शक्तिमतां श्रेष्ठाय नमः ॐ ॥

1. **शक्तिमतां = ब्रह्मादीनां श्रेष्ठः ।**

Chaturmukha Brahma and others are having very great powers. Vishnu is far superior to them. Hence He is

called "शक्तिमतां श्रेष्ठः" As a matter of fact, even the existence, of Chaturmukha Brahma and other great gods depend upon Him only.

Srimad Acharya cites an authority from Brahma Purana and Brahma Vaivarta Purana under जिज्ञासाधिकरणम् in his Bhashya as:—

"नाहं न च शिवोऽन्ये च तच्छक्त्येकांशभागिनः ।
बालः क्रीडनकैर्यद्वत् क्रीडतेऽस्माभिः अच्युतः ॥" इति ॥

Chaturmukha Brahma states as "Either myself or Siva or other devatas, cannot have strength even an iota of what Lord Vishnu has. Vishnu plays with them all effortlessly just like a boy with playful things. This is the glory of Achyuta the great Lord Vishnu.

Hence Vishnu is called "शक्तिमतां श्रेष्ठः".

2. शक्तिमतां श्रेष्ठः = Greatest among the powerful. शक्तिमतां = सुरादीनां अतिशयेन प्रशस्यः इति 'शक्तिमतां श्रेष्ठः' ।

Lord Sri Parasurama (who is Vishnu Himself) says to Sri Rama (who is also Vishnu).

सुरादीनां शक्तिमतां यः प्रशस्यतपः स्मृतः ।
तस्मात् 'शक्तिमतां श्रेष्ठः' दशार्णः प्रेष्ठदो मनुः ॥

"I know you are indestructible. You are the slayer of Madhu (asura). You are the Lord of the gods."

3. देवाश्च दैत्याश्च निशाचरेन्द्र
गन्धर्वविद्याधरनागयक्षाः ।
रामस्य लोकत्रयनामकस्य
स्थातुं न शक्ताः समरेषु सर्वे ॥

About Sri Rama's shakthi, it is said to Ravana, the King of Raakashasas as:—

"The gods, the Asuras, Gandharvas, Vidyadharas, Nagas and Yakshas – all these cannot stand against Sri Rama, the Lord of all the worlds, in the battle even for a fraction of a second." because He is शक्तिमतां श्रेष्ठः ॥

4. Sri Rama is so powerful in His shakthi that He can destroy and then create the entire jagat by His arrows.

सर्वान् लोकान् सुसंहृत्य संहृतान् सचराचरान् ।
पुनरेव तथा स्रष्टुं शक्तो रामो महाशरैः ॥

॥ श्रीः ॥

४१०. धर्मः — ॐ धर्माय नमः ॐ

1. धारकत्वात् धर्मः ॥

Vishnu is called "Dharma" because He saves and rescues those who fall in the hell.

2. प्राप्यतया धर्मवत्त्वात् धर्मः ॥

Vishnu is in the form of "Dharma". He is the incarnation of Dharma.

''रामो विग्रहवान् धर्मः'' इति ॥

Sri Rama is the very vigraha of Dharma.

3. In the first sloka of Bhagawat Gita we find as :

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

In fact, Mangalacharana is done by the first verse in the first half of पूर्वार्धे viz. धर्मक्षेत्रे कुरुक्षेत्रे । क्षेत्रे क्षेत्रे, धर्म कुरु. which means

हे धर्म ! धारकत्वात् धर्म — which means Oh! Sri Krishna, since He alone is the protector of धर्म । virtue and all others in the most important sense. क्षेत्रे क्षेत्रे कुरु which means सृष्टयादि अष्टकर्तृत्वं कुरु.

4. Vishnu is called as "Dharma" because He sustains all beings by conferring prosperity and salvation on them.

अभ्युदयनिःश्रेयसाभ्यां सर्वस्य साक्षात् धरणात् 'धर्मः' ।

5. Vishnu is the supreme dharma in all the worlds.

लोकानां त्वं परो धर्मः इति ।

Lakshmana on oath before aiming the arrow at Indrajit son of Ravana, said like this.

Sri Rama, the son of Dasaratha, is Dharma incarnate. He is wedded to truthfulness and is of unparalleled in valour. So Oh! arrow, kill the son of Ravana (Indrajit).

धर्मात्मा सत्यसंधश्च रामो दाशरथिर्यदि ।
पौरुषे च अप्रतिद्वन्द्वः शरैनं जहि रावणीम् ॥ इति ॥

6. Chatrumuka Brahma who is expert proficient in Dharmas, saw Sri Rama and submitted.

"Thou art the supreme Dharma in all the worlds."

"लोकानां त्वं परो धर्मः" ॥ इति ।

7. In Bharatha it is said :

साक्षात् देवः पुराणः असौ (श्री रामः) स हि धर्मः सनातनः ।

"He is the ancient God Himself, and also the eternal Dharma incarnate."

॥ श्रीः ॥

४११. धर्मवित् — ॐ धर्मविदे नमः ॐ ॥

1. धर्मं वेत्ति इति = धर्मवित् ।

   Vishnu is called 'धर्मवित्' because He knows completely about all Dharmas.

2. सर्वदाऽभिगतः सद्भिः समुद्र एव सिन्धुभिः धर्मज्ञः सत्यसन्धश्च ।

   Like the ocean by the rivers, Sri Rama was always resorted to by good men with respect. He knew the Dharma and was wedded to truth.

3. यथावत् साङ्ग वेदवित् ।

   He rightly knew the Vedas and their angas (auxiliaries) and He is called as "Dharma-vit."

4. Paramatma Sri Vishnu – Rama knows the Dharmas. He is धर्मवित्। sages like Vasistha, Vamadeva, Markandeya, and others are experts in the knowledge of Dharmas. But they all resorted to Sri Rama for knowledge of Dharma.

   They all said in one voice :

   धर्मज्ञः (धर्मवित्) सत्यसन्धः च रामः ।

5. Whatever that is spoken by Sri Vishnu is Dharma, because He only knows the subtle nature of Dharmas. This was appreciated and adhered to by Sri Vayu. For example, when Hidimbi approached Sri Bheemasena and prayed for to marry her, the same was turned down by Sri Bheemasena, citing the case of Dharmaraja the elder brother remaining still unmarried. Manu sastras — dharmas were all quoted by him, to convince her.

But at that time Bhagawan Sri Vedavyasa came there and ordered Sri Bheemasena to marry Hidimbi. Next second Sri Bheemasena married her and got the blessings of Sri Vedavyasa. Why? This is because Sri Vedavyasa is 'धर्मवित्' and to obey Him is Dharma of the highest order. This was followed by that Sri Bheemasena who knows about dharmas and he is also धर्मवित् in a lesser sense.

॥ श्रीः ॥

४१२. उत्तमः — ॐ उत्तमाय नमः ॐ ॥

1. **महा उत्तमत्वात् उत्तमः ॥**

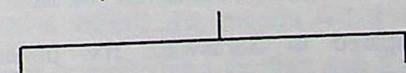
   Vishnu is called 'उत्तमः' because He is very much superior to all. He is supreme most.

2. **भगवद्गीता :—**

   15-16 & 15-17 states :

   द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
   क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

लोके (in this dependent universe)



क्षरः	अक्षरः
शरीरक्षरणात्	शररि देह अक्षरणात् अक्षरः
Having perishable bodies starting from Chaturmukha Brahma and ending with the last insignificant soul.	That is having body, which is never perishable. That person is अक्षरा महालक्ष्मी.

The next verse states :

उत्तमः पुरुषः तु अन्यः परमात्मेत्युदाहृतः ॥

But Purushottama is different, who do not belong to the two groups stated above. He is different from both. He is supreme. He is called "Paramatma". Hence उत्तमः is Vishnu.

3. There is uttama beyond Sri Vishnu. Kataka Upanishad says clearly 1-3-10 & 11.

इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिः बुद्धेरात्मा महान्परः ॥
महतः परमव्यक्तं अव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः ॥

(1) Compared to the ten presiding deities for the indriyas the presiding deities of Tanmatras are superior.

(2) Compared to them, the presiding deity for Manas is superior – Rudra.

(3) Compared to Rudra, the presiding deity for Buddhi, namely Saraswati is superior.

(4) Compared to Saraswati, the presiding deity for Mahat Tatwa, Chaturmukha Brahma is superior.

(5) Compared to Chaturmukha Brahma, the presiding deity for Prakruthi, namely Mahalakshmi is sûperior.

(6) Above Her, Uttama, is Paramatma Sri Vishnu, beyond measurable norms. Vishnu is uttama beyond Him. There is none available.

।। श्रीः ।।

४१३. वैकुण्ठः — ॐ वैकुण्ठाय नमः ॐ ।।

1. विकुण्ठायाः अपत्यं = वैकुण्ठः ।।

Paramatma Sri Vishnu was born—took avatar as वैकुण्ठः to "Vikuntha Devi" and her husband Subrar. Srimad Bhagavatham states in 8-5-4 :

पत्नी विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः ।
तयोः स्वकलया जज्ञे वैकुण्ठो भगवान् स्वयम् ।। ४ ।।

Bhagawan Sri Vishnu took avatar as वैकुण्ठः and hence He is called as 'वैकुण्ठः'.

2. वैकुण्ठलोकस्थत्वात् = वैकुण्ठः ।।

Vishnu is called 'Vaikuntha' because He resides in the divine loka by name Vaikuntha. Mantralaya Mahaprabhu states in the प्रातःसंकल्पगद्यम् as :—

वैकुण्ठस्थितः परमात्मा = वैकुण्ठः ।।
अनन्तासनस्थितः परमात्मा = वासुदेवः ।।
श्वेतद्वीपस्थितः परमात्मा = नारायणः ।।

3. Under बृहदारण्यक उपनिषत् the mantra 4-1-6 runs thus :—

''सहोवाचाजातशत्रुर्मामैतस्मिन् संवदिष्ठा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेवमुपासे स य एतमेवमुपास्ते जिष्णुः हापराजिष्णुः भवत्यन्यव्रतस्त्यजायी'' ।। ४-१-६ ।।

In that Srimad Acharya, in his Bhashya,

वैकुण्ठः = विगतं कुण्ठनं पराभवः, यस्य असौ विकुण्ठः, स एव वैकुण्ठः ।।

Vishnu is called वैकुण्ठः because He has no defect in Him at all. Therefore He is called विकुण्ठः, He himself is called वैकुण्ठः ॥

4. In Bhagavatham under 2-6-19, we find the following quotation from Vamana Purana, in Nirnaya.

स्वरूपांशो विभिन्नांशो इति द्वेधांश इष्यते ।
अनन्तासन वैकुण्ठ पद्मनामा स्वयं हरिः ॥

''जीवा इमे विभिन्नांशा धर्माधर्मादि संयुताः'' इति वामने ॥

Amsha is of two kinds; one is called 'स्वरूपांशः' and the other is called 'भिन्नांशः' Anantasana, Vaikuntha, Padmanabha are the roopas identical to Hari. Jeeva is only भिन्नांशः which means that in swaroopa, he is totally different from God and has a little similarity.

वैकुण्ठः is हरिः Who is Vishnu.

5. साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।
वैकुण्ठनामग्रहणं अशेष अघहरं विदुः ॥ ५ ॥

This is found in Bhagavata 6-2-14.

This means "Wise say that to utter the names of Vaikuntha Vishnu conventionally or in joke or without any purpose or in ridicule, is the cure of the sins."

[This means that name uttering is mandatory and should be done; (other points to be ignored) with devotion, reverence and respect the name of वैकुण्ठः should be uttered to get the full fruit.] ,

6. Devasharma one of the greatest devotee, of Sri Vayu Bhagwan extols Lord Srinivasa in Aditya Purana as under in 3-17.

वैकुण्ठवासं वैकुण्ठत्यागं वैकुण्ठसोदरम् ।
वैकुण्ठदं विकुण्ठाक्षं श्रीनिवासं भजेऽनिशम् ॥ १७ ॥

Son of Vaikuntha Devi — Vaikuntha is Srinivasa, who is Vishnu.

॥ श्रीः ॥

४१४. पुरुषः — ॐ पुरुषाय नमः ॐ ॥

1. Under Anuvyakhyana, in the 10th sloka under the Sutra 1-1-1 ॐ अथातो ब्रह्मजिज्ञासा ॐ, it is stated that :

स एव भर्गशब्दार्थो व्याहृतीनां च भूमतः ।
भावनाच्चैव सुत्वाच्च सोऽयं पुरुषः इत्यपि ॥ १० ॥

पूर्णत्वात् पुरुषः इति = Because Vishnu is full and complete in all respects, He is called "Purusha". Brahma is the artha for "Omkara". He is responsible for creation etc. of the Universe. He is the very swaroopa of happiness and joy. He is alone denoted by the three Vyahrutis, भूः, भुवः स्वः (Vishnu is called 'भर्गः' because He is the supporter of all and He is the knower of all. Hence is Poorna and termed as पुरुषः ॥

2. Under Anuvyakhyana, verse 199, states under the aphorism ॐ नेतरोऽनुपपतेः ॐ (1-1-16) as :

पुरुषः परः आत्माऽजो ब्रह्म नारायणः प्रभुः ।
महानानन्द उद्रिष्णुर्भग ओम इतीर्यते ॥

"Purusha" shabda is not relating to ordinary human beings, but it does denote Vishnu merely in the primary sense. The shabda 'अन्नमयः' etc. does not denote human being, because they cannot bestow Moksha to others. But the Sruti states:—

पुरुषं वेत्ति यो मुच्येत् ''नान्यः पन्था हि विद्यते'' ।
इति श्रुतेः अन्यवेदी कथं मुक्तिं प्रयास्यति ॥

It is clear that by knowing Him (Vishnu) there would be release. There is no other way at all. Then that Purusha and other shabdas denote "Narayana" is dealt with in the verse 199.

Hence Vishnu Sriman Narayana is called "Purusha".

3. The shabda 'पुरुषः' mainly denotes Sri Hari – Vishnu is dealt with in the sloka 207 :

पुरि शेते यतः सोऽथ पुरुषश्चेति गीयते ।
क्रियाप्रवर्तकत्वेन प्रादुर्भावो हरेः जनिः ॥ २०७ ॥

Sri Hari is called "Purusha" because He is residing in the body and protects the soul. Vishnu is called "Purusha" in the most primary sense.

4. Under काठकोपनिषत् — 1st Adhyaya, 3rd Valli the Mantra states :—

महतः परं अव्यक्तं, अव्यक्तात् पुरुषः परः ।
पुरुषात् न परं किंचित् सा काष्ठा सा परा गतिः ॥ ११ ॥

The Bhashya thereon states :—

मनोऽभिमानिनो रुद्रवीन्द्रशेषास्त्रयोऽपि तु ।
ते श्रेष्ठा अर्थमानिभ्यः तेभ्यो बुद्धिस्सरस्वती ॥

तस्या ब्रह्मा महान् आत्मा, ततोऽव्यक्ताभिधा रमा ।
तस्यास्तु पुरुषो विष्णुः पूर्णत्वात् नैव तत्समः ॥

The presiding deity Rudra is lower to Saraswati who is the presiding deity for Buddhi. Above her is Chaturmukha Brahma, and to him above is Mahalakshmi, presiding deity for 'Avyakta'. Above Her is Purusha –

Vishnu and there is no one equal to him and He is alone is the complete entity in all respects.

5. Srimad Acharya under भागवततात्पर्यः states under 1-2-11 from Sruti and Smruti regarding this shabda. पुरुषः ॥

(1) ''सः पुरुषः सोऽद्वय इति न ह्येनमभि कश्चन न ह्येनमति कश्चनेति'' इति ।

Bhallaveya Sruti is quoted to show that पुरुषः is Vishnu.

(2) ''सोऽद्वयः पुरुषः तस्मात् न समो नाधिको ह्यत'' इति महासंहितायाम् ॥

Vishnu is not having the second one. He is Purusha. Hence there is none equal to Him or above Him. (All are under Him and below Him only).

6. Under Isavasya upanishad मन्त्रः 17 states :

योऽसावसौ पुरुषः सोऽहमस्मि ॥ १७ ॥

The Purusha (Paramatma) who is present in Mukhya Prana is called 'अहं' and 'अस्मि'. **To get maximum advantage of virtue, one should meditate the "Purusha" present in Mukhya Prana.**

7. Srimad Acharya in his गीताभाष्यं under the verse 8.8 :

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ७ ॥

Constant practice is conceived as the means to reach the lotus feet of that Supreme Purusha who is alone responsible for creation, destruction etc.

Srimad Acharya quotes from Brihadaranyaka Upanishad under this verse as :

''स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नैनेन किंचनानावृतं नैनेन किंचनासंवृतम्'' इति श्रुतेः ॥

That means, "That Purusha who is in all the bodies and in the hearts of all, there is nothing which is not pervaded by Him from within and nothing that is not covered by Him, from without.

Hence पुरुषः is Vishnu.

8. Gita states in 8-10, that Purusha is परमात्मा श्री विष्णुः ॥

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य संयक्
स तं परं पुरुषं उपैति दिव्यम् ॥ १० ॥

The devotee who meditates on the Lord, always, ultimately, सः तं परं पुरुषं उपैति = that person reaches the Supreme Purusha.

Srimad Acharya quotes in the Bhashya, from the sacred Bhagavatam as under 3-5-45 :

पानेन ते देवकथा सुधायाः प्रवृद्धभक्त्या विशदाशया ये ।
वैराग्यसारं प्रतिलभ्य बोधं यथाऽञ्जसा ताऽऽपुरकण्ठधिष्ण्यम् ॥

तथा परे त्वां असमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यात् न तु सेवया ते ॥

Those who have increased their attachment to the Lord by drinking deep at the nectarine fountain of His glorious deeds and thereby acquired purity of mind, have His direct vision in progressive reward of their non attachment to all, but to the Lord and attain Sayujya or other form of Mukti in full.

Others conquering Prakruti and Yogic conquest of vital axis, also enter the Purusha – Lord only, but not so completely as others. (न अंजसा) **Devotional approach is the best means to attain पुरुषः – विष्णुः.**

9. Gita states in 8-22 as :

पुरुषः सः परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

पार्थ, भूतानि यस्य अन्तस्थानि, इदं सर्वं येन ततम्, सः परः पुरुषः । अनन्या भक्त्या तु लभ्यः ॥

Partha! This Bhagawan is inside all the creatures ; the entire world is also pervaded by Him. He is the Supreme Purusha. By devotion alone, that पुरुषः can be reached. Not by any other means.

10. Srimad Acharya quotes in his Bhashya in Gita on the verse 9-3, the following Srutis to show that Vishnu is 'पुरुषः'.

''यः एषः अन्तरक्षिणि पुरुषो दृश्यते'' ॥ (बृह. उपनिषत्)

That Purusha who is perceived in the eye.

''अंगुष्ठमात्रः पुरुषः अंगुष्ठं च समाश्रितः ॥''

That Purusha, measuring the size of the thumb, is present in thumb.

॥ श्रीः ॥

४१९. प्राणः — ॐ प्राणाय नमः ॐ ॥

1. **आणाः येषां ते मुक्ताः, तेभ्यः प्रकृष्टः इति प्राणः ॥**

Vishnu is called प्राणः because He is the best amongst the Muktas. This does not mean that Vishnu was once

under the category of Amuktas and then got released. He is a नित्यमुक्तः। Among those in the heaven वैकुण्ठः Vishnu is the best. So He is प्राणः ॥

2. प्रकृष्टे नाम्नि चेष्टते इति प्राणः ॥

Vishnu does all activities with glorious names and so He is called as "Prana".

3. Vishnu is called as "Prana" as seen in the sutra 1-1-23 :

ॐ अत एव प्राणः ॐ ॥

तद्वै त्वं प्राणो अभवः महान् भोगः प्रजापतेः ।

Here for that 'Prana', Mahabhoga as well as 'Paramananda' have been said. That Prana is Vishnu only. यतः विष्णुरेव प्राणः ।

अत एव = This is because,

"श्रीश्च ते लक्ष्मीश्च पत्न्यौ अहोरात्रे पार्श्वे" इत्यादिलिङ्गादेव ।

Vishnu is called as 'Prana' because 'Sri Devi' and 'Lakshmi' in the two roopas always do seva to Him.

4. Vishnu is called as "Prana" because in the sutra 1-1-28 ॐ प्राणस्तथाऽनुगमात् ॐ here also it is established that "Prana" is Vishnu, because many upanishads, as detailed below state the Vishnu is Prana.

तं देवा प्राणयन्ति,
स एषः असुः स एषः प्राणः,
प्राण ऋच इत्येव विद्यात्,
तदर्थं प्राणोऽधितिष्ठति ॥

॥ श्रीः ॥

४१६. प्राणदः — ॐ प्राणदाय नमः ॐ ॥

1. णः = सुखं तद्विरुद्धत्वात् अणः = शोकः, प्रकर्षेण तं द्यति खण्डयति इति = प्राणदः ॥

Vishnu is called 'प्राणदः' because, He destroys or condemns unhappiness or grief in a speical way.

2. In Chandogya Bhashya, Srimad Acharya states :

प्रकृष्टानां च नायकः प्राणनामा,

The leaders of the great people is "Prana".

णः सुखं इत्येव हि आनन्दः संमुदीरितः ॥

'णः' is happiness and ananda.

प्राणः इति उच्यते वायुः इत्युक्तेः गुरुत्वेन भक्तानां प्राणं ददाति इतिः = प्राणदः ॥

Vishnu is called 'प्राणदः' because He gives that Prana— Sri Vayu as Guru to the devotees and saves them.

This can be seen from गीता– 4-7.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानं अधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

When declination takes place to Dharma and it gets lost, and when adharma takes top place, then Lord Krishna states that He would create Himself.

But in Kaliyuga, when adharma goes to the zenith and takes preponderence, He does not take avatar. Can we say that the words of God are defective ? No. Not at all. It can never be defective at all. Here तदा आत्मानं अहं सृजामि means that at time, I will be creating/ordering

Sri Vayudeva to take incarnation and order him to establish dharma.

In Koorma Purana, dealing with Srimushna Mahatmya, 5th अध्याय, we find:—

इत्याज्ञप्तो भगवता कलौ वायुः भविष्यति ।
मध्वनामा यतिरसौ सच्छास्त्राणि करिष्यति ॥

By the orders of Bhagawan, Sri Vayu took avatar as Sriman Madhvacharya and composed 37 works and saved the satwic souls and dharma.

Hence Vishnu is called 'प्राणदः' since He gave that प्राणः श्रीवायुः श्रीमदाचार्यः to the world.

3. In Dwadasha Stotra it is said in 10–7 as:

मरण प्राणद पालक जगदीशाव सुभक्तिम् ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥

मरणं = यमः मरणस्य यमस्य प्राणं बलं द्यति खंडयतीति ।
प्राणं बलं ददातीति तथोक्तिः ॥

Vishnu is called as प्राणदः because He destroys the strength of Yama. Or He gives strength to Yama and so He is called as "Pranada."

4. प्राणं श्रेष्ठजीवनं च ददति इति प्राणदः ।

Vishnu is called as "Pranada" because He gives supreme livelihood.

॥ श्रीः ॥

४१७. प्रणवः — ॐ प्रणवाय नमः ॐ ॥

1. प्रकर्षेण नयते इति प्रणवः ॥

Vishnu is called 'प्रणवः' because He regulates or puts in orderly form the world in a splendid way.

2. आत्मानं प्रणोति इति प्रणवः ॥

Vishnu is called प्रणवः because He makes the devotees to praise, extol Him.

Srimad Acharya states in Tatparya Nirnaya :

"वेदस्थः प्रणवाख्योऽसावात्मानं यत् प्रणीत्यतः" इति ॥

3. प्रकर्षेण नूतनत्वात् प्रणवः ॥

Vishnu is called प्रणवः because every second He becomes new and new to the delight of all, including Mahalakshmi.

4. प्रणमन्ति इह यं वेदाः तस्मात् प्रणवः उच्यते इति सनत्कुमारवचनात् प्रकर्षेण नम्यत्वात् प्रणवः इति अपि आहुः ॥

Vishnu is called as "Pranavah" because all Vedas bow down to Him.

5. Gita 7-8 runs thus :

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्वभूतेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

Krishna states to Arjuna, son of Kunti, that He is

(i) the essence of taste in water,

(ii) the light or brightness in the Sun and Moon.

(iii) the 'Omkara' in all the Rig, Yajur, Sama and Atharvana Vedas.

Hence Vishnu is 'प्रणवः'

6. प्रणवः is called "Omkara" also. The very name of Vishnu is 'प्रणवः' ॐकार as found in Gita 17-23 :

ॐ तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

7. In Chandogya Upanishad, in the Bhashya, Srimad Acharya cites an authority by name as 'सन्ध्यान' which states ''ॐ इत्युपास्य तं विष्णुं परमामृतापिरे'' इति ॥

8. In Brihadarankya Bhashya, it is said :

ओताः सर्वगुणा यस्मात् अस्मिन्
'ॐ' विष्णुरुच्यते ॥ इति ॥

॥ श्रीः ॥

४१८. पृथुः — ॐ पृथवे नमः ॐ ॥

1. प्रख्यातत्वात् पृथुः ॥ (प्रथ प्रख्यान इति धातुः).

   Vishnu is called पृथुः because of His High reputation and fame.

2. Vishnu is called as "Pruthuh", because He is Great (Pruthu) by His extensive reputation.

   यशोविस्तारवत्त्वाच्च पृथुः इत्युच्यते बुधैः ॥

3. Pruthuh is "well known". He was well known as "Rama" to all people.

   रामो नाम जनैः श्रुतः
   तस्मात् पृथुः इति ॥

4. Vishnu is the unique seat of all fame and reputation and so He is पृथुः ''यशश्च एकभाजनम्'' इत्यादि ॥

5. यशसा अपि विस्तीर्णः इति पृथुः ।

   Bhagawan Sri Vishnu is great (Pruthu) by His extensive reputation.

।। श्रीः ।।

४१९. हिरण्यगर्भः — ॐ हिरण्यगर्भायः नमः ॐ ।।

1. हिरण्यं तदात्मकं ब्रह्माण्डं गर्भो यस्य सः हिरण्यगर्भः ।।

Vishnu is called 'हिरण्यगर्भः' because the whole Brahmanda which is of golden colour is in His Garbha / stomach.

In Manimanjari of Sri Panditacharya we find in 1-5 :

ततः कूटस्थमसृजद्विधिं ब्रह्माण्डविग्रहम् ।
तस्मिंस्तु भगवान् भूयो भुवनानि चतुर्दश ।। ५ ।।

Bhagawan after earlier creation created this Brahmanda which is the body of Chaturmukha Brahma.

2. In Bhagavata Tatparya Nirnaya: Srimad Acharya states under 11-12-17 :

सर्वैः गुणैः सर्वोत्तमस्तु वायुरेव ।
स एव च हिरण्यगर्भः इति दर्शयितुं आह—
''य एषः जीवो विवरप्रसूतिः प्राणेन घोषेण गुहां प्रविष्टः ।।''
इति श्लोकः ।।

Sri Vayu is full with all qualities. He is Sarvottama. He is only "Hiranyagarbha".

Vishnu is ''हिरण्यगर्भः'' because He is the controller and नियामकः of हिरण्यगर्भः चतुर्मुखः ।।

3. Vishnu is called as "Hiranya-Garbhah" because it may be taken to signify that He is like a treasure of gold.

यद्वा हिरण्यगर्भः असौ हिरण्यनिधिसाम्यतः ।।

4. Vishnu is the object of meditation even to those who were not contemporaneous with the period of His

incarnation. Vishnu was of very great help to them. So He is called "Hiranyagarbha". Vishnu is the auspicious object of their meditation.

अवतार असमकालवर्तिनामपि ध्यानादिना उपकारित्वं आह 'हिरण्यगर्भः' इति । हितरमणीयस्य ध्यातृ-हृदयस्य शुभाश्रयत्वेन निगीर्यत्वात् ॥

5. Isavasya Upanishad states in the 15th Mantra as :—

हिरण्मयेन पात्रेण सत्यस्य अपिहितं मुखम् ।
तत्त्वं पूषन् अपावृणु सत्यधर्माय दृष्टये ॥

In the Surya Mandala which is like gold with all brightness and there with all auspicious attributes Vishnu resides and so He is called as 'हिरण्यगर्भः'.

॥ श्रीः ॥

४२०. शत्रुघ्नः — ॐ शत्रुघ्नाय नमः ॐ ॥

1. शत्रून् हन्तीति = शत्रुघ्नः ॥

Vishnu is called "शत्रुघ्नः" because He kills or destroys the enemies. They are internal and external enemies like Kama, Kroda etc. and Ravana and others respectively.

2. शत्रुघ्नः क्षत्रियः – दशरथस्य पुत्रः, तन्माता सुमित्रा । तद्भ्राता लक्ष्मणः । शंखाभिमानिदेवता ॥ तन्नियामकः तस्य अन्तर्यामी च, शत्रुघ्नः श्री विष्णुः ॥

Satrughna is a kshatriya, son of the Emperor Dasaratha. His mother was Sumitra and brother was Lakshmana. He is the presiding deity for the conch. Vishnu is called 'शत्रुघ्नः' because He is the all controller

and also resides in him as Antaryami and gives him his existence etc.

3. Vishnu is called as "Satrughnah" because Bhagwan subdues by His arrows of wisdom the groups of senses which are enemies like Ravana and which lead away people to the enjoyment of the earthly pleasures.

शत्रून् इन्द्रियवर्गान् यो हन्ति 'शत्रुघ्न' उच्यते ॥

4. Tatparya Nirnaya states in 3-76 as :—

एवं स्थितेष्वेव पुरातनेष वराद् रथाङ्गत्वमवाप कामः ।
तत्सूनुतामाप च सोऽनिरुद्धो ब्रह्मोद्भवः शङ्खतनुः पुमात्मा ॥७६॥

Aniruddha became the son of Pradyumna who was the son of Lord Sri Krishna. Aniruddha who has been the presiding deity of Jiva, became abhimani deity of Sankha.

Since Vishnu is the नियामक and Antharyami of this Satrughna He is called as 'शत्रुघ्नः'

॥ श्रीः ॥

४२१. व्याप्तः — ॐ व्याप्ताय नमः ॐ ॥

1. विशिष्टत्वात् देवादयः ब्रह्मादयः तेषां आप्ताः व्याप्तः ॥
Vishnu is called व्याप्तः because He is the most reliable and authoritative person to the great devatas like Chaturmukha Brahma and others.

2. विं गरुडं आप्तो व्याप्तः ॥
Vishnu is called व्याप्तः because He is very reliable to the divine bird Garuda.

3. Paramatma is called as 'व्याप्तः' because He is all pervasive and He is everywhere. The Sutra : 1-2-1 :

ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ proves that Vishnu is सर्वव्यापि and so He is called as 'व्याप्तः'.

4. Srimad Acharya in Chandogya Upanishad Bhashya quotes from "Parama Saara" as :—

''सोऽप्यणुत्वेऽपि संव्यापी परमैश्वर्ययोगतः ।
यथा बालतनौ विष्णौ मार्कण्डेयेन धीमता ॥
प्रविश्य नान्तोऽधिगत एवं व्याप्तो हरिः परः ।
अणुरूपोऽपि भगवान् वासुदेवो परो विभुः ॥
आत्मेत्युक्तः स च व्यापी न च भेदो हरौ क्वचित् ॥'' इति ॥

5. Vishnu is called as "Vyaaptah" because His affection towards innocent children and aged persons, master and servant, friends and foes–towards all, it is uniform and there is no difference.

मुग्धवृद्ध-भर्तृभृत्य-शत्रुमित्रादिषु वात्सल्याविशेषात् व्याप्तः (which means He is having Vatsalya **as per their yogyata respectively.**

6. **Important truth**

Mahalakshmi is there, wherever Vishnu is there and so only she is called as "Samana". Then is it possible to say that Mahalakshmi knows fully about the quality of 'व्याप्तत्व' of God ? No, it is not so. Then is there space available where Vishnu but Mahalakshmi is not there? For this also, No is the answer. How to reconcile both?

The Shakthi of pervasiveness Vishnu has contracted to the extent of the Nitya space is there. So when He is all pervasive in such places, His shakthi of pervasiveness is not exhausted. He has exhibited only a small fraction of it. So Mahalakshmi has not fully measured His व्याप्तत्वशक्ति even though She is Samana.

॥ श्रीः ॥

४२२. वायुः — ॐ वायवे नमः ॐ ॥

1. 'व'शब्दो बलवाची बलरूपत्वात् वः । गमनकर्तृत्वात् आयुः । वश्चासौ आयुश्चेति = वायुः ॥

   वः means the most strong and powerful person.

   आयुः means the person having supreme knowledge. Since Vishnu is having great strength and supreme knowledge, He is called 'वायुः'.

2. वाति=गच्छति, आयुश्च प्राणधारणहेतुत्वात् = वायुः ॥

   Vishnu is called वायुः because He knows all and everything and is having supreme knowledge.

3. गत्यर्थानां ज्ञानार्थत्वात् वाति जानाति इति = वायुः ॥

   Vishnu is called वायुः because He has supreme knowledge which has no unparallel.

4. कर्तरि कर्मणि वा वृणोति व्रियते इति वायुः ॥

   Vishnu is called वायुः because He is the Person who does anugraha when devotedly worshipped.

5. वान्ति गच्छन्ति प्रवर्तन्ते अस्मिन् इति वायुः ॥

   Vishnu is called वायुः because for everything origin or emanates from Him.

6. वयः श्रेष्ठत्व इत्यतः उणि श्रेष्ठत्वात् वायुः ॥

   Vishnu is called वायुः because He is very much precious and supreme.

7. वय बन्धने इति धातोः बन्धकत्वात् वायुः ॥

   Vishnu is called वायुः because bondage is under His

control. This bondage is of two forms.

बन्धः

जीवाच्छादिकः	परमाच्छादिकः
Hides the real swaroopa of the Jiva from him	Hides Paramatma from the Jiva.

These both are under His control.

बन्धको भवपाशेन भवपाशश्च मोचकः ।
कैवल्यदः परं ब्रह्म विष्णुरेव न संशयः ॥

8. संसारात् व्ययते विनश्यति अनेन इति वायुः ॥

Vishnu is called वायुः because He destroys the samsara that is the connection of the matter.

Srimad Acharya has summarised in his unique (Rig) Bhasya all these derivations :

"बलत्वात् अयनाच्चैव वायुः इति अभिधीयते ।
वात्यायुरिति वा ज्ञानात् वरणादाश्रयत्वतः ॥
वय बन्धन इत्यस्मात्संसारादिर्व्ययादपि ।
वेत्त्यस्मिन्निति वा वायुर्वयः श्रेष्ठत्व इत्यपि ॥" इति ॥

9. Vayu denotes Lord Mukhyaprana in a lesser sense than Vishnu. There are several Sutras bringing the glory of Lord Sri Vayu – Mukhyaprana in Marga Pada.

4.3.1. ॐ अर्चिरादिना तत्प्रथितेः ॐ

4.3.2. ॐ वायुशब्दादविशेषविशेषाभ्याम् ॐ

4.3.3. ॐ तटितोऽपि वरुणसंबन्धात् ॐ

4.3.4. ॐ आतिवाहिकः तल्लिङ्गात् ॐ

4.3.5. ॐ उभयव्यामोहात्तत्सिद्धेः ॐ

4.3.6. ॐ वैद्युतेनैव ततः तच्छ्रुतेः ॐ

Srimad Acharya in the 6th sutra, quotes from बृहत्तन्त्र authority as :—

विद्युत्पतिः वायुः एव नयेत् ब्रह्म न च अपरः ।

कृतः अन्यस्य भवेत् शक्तिः तमृते प्राणनायकम् ॥

Only Sri Vayu, the Lord of Vidyut (Bharati Devi), can lead the soul to Brahman, and no other; who else is of such power than Sri Vayu, the ruler of all the senses. So from this Sri Vayu, We have to reach that final Vayu, Sri Vishnu.

10. Gita states in 11-39 as :—

वायुः यमः अग्निः वरुणः शशांकः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Arjuna says to Krishna, as त्वं वायुः which means You are Vayu. 'व' means strength अयुः means supreme knowledge. Since Vishnu is having unimaginable strength and supreme knowledge is called वायुः ॥

11. Further Vishnu is called वायुः because He is the antar-yamin of Lord Vayu.

॥ श्रीः ॥

४२३. अधोक्षजः — ॐ अधोक्षजाय नमः ॐ

1. **अधः अजः अक्षकुमारः यस्य सः अधोक्षः हनूमान् ।**

Sri Hanuman is called अधोक्षः because He made the son of Ravana by name Akshakumara down in all respects.

तेन जायते व्यज्यते इति = अधोक्षजः ॥

That great Sri Hanuman comes to the world or is born or takes avatar from Sri Vishnu. Hence Sri Vishnu is called अधोक्षजः ॥

2. अधोक्षा = इन्द्रियनिग्रहवन्तः वसुदेवादयः ।

अधोक्षा means one who controls all the indriyas, so like Vasudeva (husband of Devaki) and others.

तेभ्यः जातत्वात् अधोक्षजः ॥

Since Sri Vishnu took avatar from them, He is called अधोक्षजः ॥

This aspect is gloriously brought out in Madhva Vijaya 2-17 :

पूर्वेऽपि कर्दमपराशरपाण्डुमुख्याः
यत्सेवया गुणगणाढ्यमपत्यमापुः ।
तं पूर्णसद्गुणतनुं करुणामृताब्धिं
नारायणं कुलपतिं शरणं व्रजेम ॥ १७ ॥

In days of yore Kardama Prajapathi, sage Parasara, and Panduraja to procure a meritorious son, rich in precious qualities, did great penance and controlled all the indriyas. Like that the parents of Srimad Acharya now observed to beget a son. (took avatar).

3. अधः कृतः प्रत्यक्षः अधोक्षजः ॥

अधः कृतः प्रत्यक्षः which means "Perception" has been made lower. Such knowledge He has, which means He cannot be known by perception by the Indriyas. He can be known only by agamas.

वेदैकसमधिगम्यः ॥ Only अपौरुषेय Vedas can tell about Him to an extent, Not other media of knowledge. Srimad

Acharya states in his marvellous mangalacharana in विष्णुतत्त्वविनिर्णयः as :

सदागमैकविज्ञेयं समतीतक्षराक्षरम् ।
नारायणं सदा वन्दे निर्दोषाशेषसद्गुणम् ॥
सदागमैक एव वेद्यः इति अधोक्षजः ॥

4. This is again emphasised in the third Sutra :

1-1-3 ॐ शास्त्रयोनित्वात् ॐ ॥

For the definition given to Brahma, in 1-1-2, the authority is only "Shastra" but not Perception or Inference. Hence Vishnu is 'अधोक्षजः'.

5. Bharatha—Udyogya Parva : 69-10 : is stated :

अधो न क्षीयते .... जातु यस्मात् अधोक्षजः ।
नराणामयनाच्चापि ततो नारायणः स्मृतः ॥ १० ॥

Vishnu is called अधोक्षजः because even in this downtrodden world अधः which is known for its destruction, not even once under any circumstances there is destruction to Him of any type or manner.

6. Shanti Parva – 352-18 :

निरुक्तं वेदविदुषो वेदशब्दार्थचिन्तकाः ।
ते मां गायन्ति प्राग्वंशे अधोक्षज इति स्मृतः ॥ १८ ॥

Those who knew and understood the meaning of Vedas, Paramatma is being sung as अधोक्षजः, because He is अधः the world below here. अक् = व्याप्तः आकाशः all pervasive sky, both are सज् jointed by Him. Hence Vishnu is called अधोक्षजः ॥

7. In श्री वेंकटेशस्तोत्रम् 3rd verse runs thus :

गोविन्दो गोपतिः कृष्णः केशवो गरुडध्वजः ।
वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३ ॥

8. In कृष्णामृत महार्णवः in the 4th verse, Srimad Acharya states :

संसारेऽस्मिन्महाघोरे जन्मरोगभयाकुले ।
अयमेको महाभागः पूज्यते यत् अधोक्षजः ॥ ४ ॥

In this worldly life, which is full of fears on account of birth, diseases and inability to foresee future, there is but one blessing, **which is the worship of Adhokshaja. (Lord Sri Hari).**

॥ श्रीः ॥

४२४. ऋतुः — ॐ ऋतवे नमः ॐ ॥

1. **मोक्षसाधनत्वात् ऋतुः । (ऋ गतौ इत्यतः अर्तेश्च तुरिति तु प्रत्ययः)**

Vishnu is called ऋतुः because He gets Moksha to the deserving devotees.

2. **स्वरूपं अर्पयति = ज्ञापयति इति ऋतुः ॥**

Vishnu is called ऋतुः because He only knows His swaroopa, but not others.

गीता states : 10-15, that Lord Krishna's Swaroopa is known by one Person completely **and that Person is none else, other than Lord Krishna Himself.**

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

3. Under Chandogya Upanishad 2-5-6 it is stated as :

ऋतुषु पंचविधं सामोपासीत वसन्तो हिंकारो ग्रीष्मः प्रस्तावो
वर्षा उद्गीथः शरत् प्रतिहारो हेमन्तो निधनम् ॥

One should meditate upon the God called **'साम'** is His 5 forms present in the 5 aspects of Samans in seasons.

(i) Spring— वसन्तकालः— हिंकारः
(ii) Summer— ग्रीष्मकालः— प्रस्तावः
(iii) Rainy— वर्षाकालः— उद्गीथः
(iv) Autumn— शरत् कालः— प्रतिहारः
(v) Winter— हेमन्त कालः— निधनम्

Here God is called ऋतुः in the sense that He is conveyed by the entire Sastras.

ऋतुत्वात् = सर्वशास्त्र अवगतत्वात् ऋतुनामकः श्री विष्णुः इत्यर्थः । ऋतुमान् रक्षकत्वेन ऋतुगतविष्णुमान् भवति ॥

Vishnu is called ऋतु also because He is the protector at all times.

॥ श्रीः ॥

४२८. सुदर्शनः — ॐ सुदर्शनाय नमः ॐ ॥

1. सुदर्शनं चक्रं अस्य अस्तीति 'सुदर्शनः' ॥

Vishnu is called 'सुदर्शनः' because He is in possession and wearing the divine Chakra by name "Sudarshana".

2. सुष्ठु दर्शनं यस्मात् । शोभनं दर्शनं यस्य इति सुदर्शनः । सुष्ठु दृश्यते इति ॥

(i) Vishnu is the most handsome Person, Hence He is called 'सुदर्शनः' । साक्षात् मन्मथ मन्मथः । He is the most beautiful of the beauties.

(ii) Vishnu is called सुदर्शनः because His very seeing is most auspicious one.

(iii) Vishnu is called सुदर्शनः because by mere seeing Him, is the most auspicious thing the world that a devotee can imagine.

3. **सुष्ठु दर्शनं = शास्त्रं येन इति सुदर्शनः ॥**

Vishnu is called सुदर्शनः because in the Avatar of Sri Vedavyasa, He did Paravidya — Brahmasutras, Mahabharatha and various Puranas, classified and arranged Vedas. So He gave the correct Shastra to the world. 'दर्शन' is only due to Him.

4. In **महाभारततात्पर्यनिर्णयः** We see in 10–29 :

निमीलिताक्षेष्वसुरेषु देवता
न्यपाययः साध्वमृतं ततः पुमान् ।
क्षणेन भूत्वा पिबतः सुधां शिरो
राहोर्न्यकृंतश्च सुदर्शनेन ॥ २९ ॥

When Lord Vishnu, as glorious and beautiful Mohini was giving amruta to the devatas, Rahu sat in the line by deception and drank it. Immediately Paramatma took the male form, and cut off his head by "Sudarsana Chakra". Here Sudarsana standing both for the Chakra as well as to the Lord Vishnu. By Sudarsana, Lord Vishnu, Rahu's head was cut off.

Sudarsana Roopa of Narayana reminds us to show that the undeserving can never have the result either by devotion or otherwise. **This establishes that the योग्यता or the nature of the soul is a *sine-qua-non* in Vedanta.** Such was the glorious truth exhibited by सुदर्शनः who is Lord Vishnu.

5. The very sight of Vishnu is a source of delight and auspiciousness even to those who may be ignorant of His qualities and greatness.

मन्दानां च शुभं यस्य दर्शनं स सुदर्शनः ॥

सोमवत् प्रियदर्शनः रामः Like the Moon, Rama had a delightful form.

।। श्रीः ।।

४२६. कालः — ॐ कालाय नमः ॐ ।।

1. कालः जगतः बन्धकत्वात् इति (कल बन्धने इति) ।

Vishnu is called कालः because He is the controller of all bondage and the same is absolutely under His control and command.

2. कालः छेदकत्वात् कालः इति (कल छेदने इति) ।

Vishnu is called कालः because He is the best splitter and destroyer of the world. He split the army of Kauravas.

3. कालः ज्ञानात् कालः इति (कल ज्ञाने इति) ।

Vishnu is called कालः because He is the supreme, best and unique knowledgeable person. नियमेन यथार्थं स्वतन्त्रं निरतिशयस्पष्टं are the qualities of His knowledge.'

4. कालः = कं सुखं आलयति तत्तद्योग्यतानुसारेण पर्याप्तं करोति इति ।।

Visnu is called कालः because He completes and stops the happiness to all, as per their respective status of the souls.

5. कं सुखं आ सम्यक् लाति ददाति इति कालः ।।

Vishnu is called कालः because He bestows happiness to the satvic souls – devotees.

(कल बन्धने छेदने ज्ञाने कामधेनौ इति) (अल भूषण पर्याप्ति वारणेष्विति धातुव्याख्यानात् आदाने ला इति च ।)

6. कल = विद्रावणे इति कालः ।।

Vishnu is called कालः because He whips all Kauravas from the army and throws them off.

7. गीता 11-32 Lord Krishna states :

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वा न भविष्यन्ति सर्वे:
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

Lord Krishna says that He is "Kala" अहं कालः अस्मि ॥ Hence Vishnu is कालः ॥ विष्णुः = It would be only a fraction of a second and even that fraction is also not known. Vishnu is so great and is called कालः ॥ श्रीमदाचार्य states in तात्पर्यनिर्णयः 1-3 as 'परनामनिमेषकान्ते' ॥

8. श्रीमद्भागवतं-दशमस्कधः 54-19 :

कालो बलीयान् बलिनां, भगवान् ईश्वरः अव्ययः ।
प्रजाः कालयते क्रीडन् पशुपालो यथा पशून् ॥ १९ ॥

Time is the strongest of the strong. That is Bhagavan, Iswara and He is without destruction. He is कालः । Just like a shepherd looks after the cows, the परमात्मा कालः looks after the persons and plays with them as per their status, Karma and effort.

9. कालः of Vishnu cannot be measured. Hence He is called कालः अपरिमितकालवान् कालः ।

All others have only limited time कालः । He is alone without that. गीता states as : 9-17:

सहस्रसुगपर्यन्तं अहर्यत् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

The कालः of Paramatma say, day time or night time consists of millions of yugas and no one can measure the same. For example :

कृतयुगः	17,28,000	years
त्रेतायुगः	12,96,000	years
द्वापरयुगः	8,64,000	years
कलियुगः	4,32,000	years
one चर्तुयुगः	43,20,000	years

1000 चतुर्युग is 432 crores of years.

This ½ day for Chaturmukha Brahma. So full day is 864 crores years. 100 years of his life would be 8,64,00,00,000 x 360 x 100 which would be 3,11,04,000,00,00,000 years as per us will be the span if चतुर्मुख ब्रह्म and then he reaches मुक्तस्थान. What would be the कालः of those years in the case-vis-a-vis. Vishnu — It would be only a negligible fraction of a second; and even that fraction is also not known. So Sri Madhwa states in निर्णय : 1-3 as :

"परनामनियेषकान्ते"

10. Bhagavatam 1-12-20 states :—

प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो ।
स एव भगवान् कालः सर्वेषां नः समागतः ॥

Under this verse Srimad Acharya in his Tatparya Nirnaya states :

संहर्ता भगवान् विष्णुः कालः इति अभिधीयते ।
अथवा गुणसर्वस्वं कालशब्दो व्यनक्ति हि ॥ इति स्कान्दे ॥

Bhagawan Vishnu is called कालः because He destroys the wicked and all at the time of Mahapralaya. Otherwise He is called कालः because He is with full of auspicious and abundant attributes.

11. Under the Bhagavatam verse 2-2-18, Srimad Acharya in his Tatparya gives a very important guideline which is very essential. He says : कालो वायुः – Sri Vayu is devoted by "Kala" shabda.

हरिश्च प्रकृतिश्चैव ब्रह्म वायू तथैव च ।
सुपूर्णशेषरुद्राश्च शक्रः सूर्ययमावपि ॥
अग्निः यमानुजश्चैव काल शब्देरिताः क्रमात् ।
पूर्वोक्ताः तु अपरोक्तानां प्रभवः सर्वशो मताः ॥''

—इति उद्दामसंहितायाम् ॥

Which means:—

(1) Many devatas like Rudra, Sesha, Indra, Yama, Agni, Garuda etc. are devoted by कालः shabda.

(2) Sri Vayu is devoted by that काल शब्द as well as Goddess Lakshmi.

(3) Sri Hari, also devoted by that काल shabda. This gives gradation of devotion (i) हरि is devoted by all shabdas in a most important way. (ii) Goddess Mahalakshmi and Sri Vayu are devoted by all shabdas in a lesser important way and in that Sri Vayu still lesser. (iii) Other deities in an unimportant way and also not by all shabdas.

In this verse, Srimad Acharya explains :—

(i) कल = बन्धने = Krishna is the binding force of all.
(ii) कल = च्छेदने = He is the spreading force of all.
(iii) कल = ज्ञाने = He is the all-knower.
(iv) कल = कामधेनुः = He is the giver of all to all.
(v) कल = गुणैः कलितत्वात् कालः = Lord Sri Krishna is full of and in abundance with all auspicious qualities.
(vi) कल = विद्रावणे = He is the driving force of all.

When Bali Maharaj was bound by the ropes, he spoke before that great Sri Vamana Murthy as:—

नियतं कालपाशेन बद्धं शक्तविकत्थसे ।
अयं स पुरुषः श्यामो लोकस्य हरति प्रजाः ॥

Skanda Purana states :

संहर्ता भगवान् विष्णुः कालः इति अभिधीयते ।
अथवा गुणसर्वस्वं कालशब्दो व्यनक्ति हि ।।

This authority states that Sri Vishnu is called as "Kala" because He is the destroyer. He is so called because He is full with auspicious attributes. This appears in Bhagavata Tatparya under 1-12-20, which runs thus :

प्रतिक्रिया न यस्येह कुतश्चित् कर्हिचित् प्रभो ।
स एष भगवान् कालः सर्वेषां न समागतः ।। २० ।।

।। श्रीः ।।

४२७. परमेष्ठी — ॐ परमेष्ठिने नमः ॐ ।।

1. **परमेष्ठी परमे हृदयाकारे तिष्ठति इति सः तथा ।**

   Vishnu is called **'परमेष्ठी'** because He stands at the heart of the soul and protects him. (परमे व्योमन् तिष्ठति).

2. Vishnu is called as "Parameshthee" because He is the supreme abode.

   परे पदे स्थितत्वाच्च परमेष्ठी प्रकीर्तितः ।।

3. Vishnu is called as "Parameshthee" because after sporting thus in the Jagat, by eliminating devils, demons and rakshasas etc., and after giving protection to the satwic souls, He proceeds and stays in the supreme abode of Vaikuntha and so He is "Parameshthee".

   एवं राक्षस-मृगयया जगद् रक्षणेन च अत्र विहृत्य, पुनः परमे स्थाने तिष्ठति इति परमेष्ठी ।।

4. In "Sabha Parva" it is said :
Thus the long armed Sri Rama, the scion of the Ikshvaku race, would slay Ravana and ascend to the Heavens.

5. Always Vishnu remains in His highest unique position and He is called as Parameshthi. य एष आदित्ये पुरुषः स परमेष्ठी ब्रह्मात्मा says Taittareya Upanishad.

॥ श्रीः ॥

४२८. परिग्रहः — ॐ परिग्रहाय नमः ॐ ॥

1. **परः परमात्मा येषां अस्तीति परिणः हरिभक्ताः ॥** परिणः are called devotees of Hari. तान् गृह्णाति अनुगृह्णाति इति परिग्रहः ॥ Those Haribhaktas are received by Vishnu and therefore Vishnu is called 'परिग्रहः'.

2. **भक्ताः यानि वस्तूनि समर्पयन्ति, तान् गृह्णाति, इति परिग्रहः ॥**
What is offered by the devotees as offerings with devotion, they are taken and received by Vishnu and hence He is called परिग्रहः.
Gita states in 9-26 as under :

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः ॥ २६ ॥

Whatever is offered by the devotees with devotion even a leaf, flower, fruit or water is received by Sri Vishnu and so He is called परिग्रहः.

3. Srimad Acharya states in Krishnamruta Maharnava as :—

भक्त्या दुर्वांकुरैः पुंभिः पूजितः पुरुषोत्तमः ।
हरिर्ददाति हि फलं सर्वयज्ञैश्च दुर्लभम् ॥ २४ ॥

Pulatsya states that those who with devotion worship Vishnu, who is Purushottama, even with durva – grass will be surely blessed by Vishnu. Such Phalas granted by Vishnu cannot be attained even by performing all yajnas and hence He is "Parigrahah".

4. Again Srimad Acharya states :

विधिना देवदेवेशः शंखचक्रधरो हरिः ।
फलं ददाति सुलभं सलिलेनापि पूजितः ॥

Sri Vishnu who holds Shankha, Chakra, Gada is the Master of all deities. One who worships Him according to the sastras even with a little water, to such a devotee, Vishnu would grant all desired phalas by him easily.

॥ श्रीः ॥

४२९. उग्रः — ॐ उग्राय नमः ॐ ॥

1. उं रुद्रं ग्रसति इति उग्रः ॥

In Pralaya Vishnu swallows Rudra, therefore He is called 'उग्रः'.

2. उच्चान् ब्रह्मादीन् त्रमयति इति उग्रः ॥

Sri Vayu, Surya and other devatas out of fear, they do their jobs properly and He is so strict and fierce. Hence He is called उग्रः ॥ (In the case of Mukhya Vayu He does the work with great pleasure and as a pooja to the Lord, But not out of fear. It is applicable to other inferior devatas.)

In the sutra: 1-1-22 ॐ आकाशः तल्लिङ्गात् ॐ Chandrika states:

स्यदन्ते शासनात् नद्यः भीषास्मात्पवतेऽनिलः ।
नभो ददाति श्वसतां मार्गमित्यादिकाश्च ताः ॥

Rivers flow, (water finds its level, not by nature but by mandate of the Lord Vishnu). Air blows not due to its nature but because of His mandate; sky or space has hallowness because of His orders; way gives room to traverse because of His Mandates and desires.

3. In काठक उपनिषत् also, we find भयात् अस्य अग्निः तपति the fire gives heat due to His fear भयात् तपति सूर्यः the sun shines due to the fear of Him भयात् इन्द्रश्च वायुश्च मृत्युः धावति पंचमः ॥ Out of fear, Indra, Vayu Death (Yama) also, run for their deputed jobs. Hence Sri Vishnu is उग्रः.

4. Vishnu is called as "Ugrah", because Sri Paushkara Samhita says that Ḅhagawan Vishnu incarnates Himself as Kalki when there is complete destruction of dharmas and after destroying the hosts of Mlecchas remains in this jagat.

नष्टे धर्मे कल्किरूपो हि अवतीर्य महीभृतः ।
म्लेच्छादीन् हतवान् योऽसौ 'उग्र' इत्युच्यते बुधैः ॥

॥ श्रीः ॥

४३०. संवत्सरः — ॐ संवत्सराय नमः ॐ ॥

1. वत्सैः सम्यक् रमते इति संवत्सरः ।

Vishnu in the avatar of Krishna well protected calves and therefore Vishnu is called 'संवत्सरः'.

2. सं = सम्यक् वत्सभूतान् ब्रह्मादीन् रमयति इति संवत्सरः ॥

Vishnu is called 'संवत्सरः' because He plays or motivates Chaturmukha Brahma and others who are all His children.

In the Sutra Bhashya, Srimad Acharya quotes in ॐ अथातो ब्रह्मजिज्ञासा ॐ 1-1-1 in the end from Shiva – Skanda Purana authority as under:

शैवे च स्कान्दे—

''श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः'' ॥ इति ॥

Chaturmukha Brahma, Rudra and other gods will suffer like orphans, if the merciful look of Achyutha is not bestowed upon them.

This shows very clearly that Vishnu is the main and only God, who can bestow happiness on Chaturmukha Brahma and others. Hence Sri Vishnu is called 'संवत्सरः'

3. Vishnu is called as "Samvatsarah" because He resides in the Patalaloka reclining on Ananta (the Adisesha) fully armed with all the weapons ready for action awaiting the time for manifestation.

संहारस्य उपकरणैः साकं कालप्रतीक्षया ।
'संवत्सरः' स्यात् पाताले अनन्ते संवसतीति सः ॥

Vishnu is surrounded by discuss and other weapons, all in embodied forms. Hence He is संवत्सरः.

॥ श्रीः ॥

४३१. दक्षः — ॐ दक्षाय नमः ॐ ॥

1. दक्षः पटुः ॥

Vishnu is called दक्षः because He is the most capable Person.

2. दान्ति खण्डयन्ति जनान् (दैत्यान्) इति दाः । तेषां क्षं क्षयः यस्मात् इतिः दक्षः ॥

Vishnu does destruction or criticism of Daityas and asuras. Hence He is दाः। For them, destruction or loss happens due to Vishnu. Hence He is called दक्षः ॥

3. Vishnu is called as "Dakshah" because He is quick in action.

शीघ्रार्थत्वात् दक्षधातोः निमेषात् दस्यवो हताः ।
येन सोऽयं शीघ्रकारी 'दक्षः' इत्युच्यते बुधैः ॥

॥ श्रीः ॥

४३२. विश्रामः — ॐ विश्रामाय नमः ॐ ॥

1. **विश्रामः = श्रमरहितः ।**

Vishnu is called 'विश्रामः' because He is without any strain at all.

2. **श्रमाणां समूहः श्रामम् । समुदायार्थे अण् । विगतं भक्तानां श्रामं यस्मात् इति । विश्रामः ॥**

श्रामम् means the collection of strain. For the devotion devoid of श्रामम् is called विश्रामः । Vishnu is called विश्रामः ।

3. Bhagawan Vishnu is the place of rest for those beings who are extremely tired by the heavy burden of their sins and by the experience of their phalas.

पाप-तत्फलातिप्रसङ्ग-श्रान्त जन्तु विश्रामभूमिः 'विश्रामः' ।

It is said :

पापानि तत्फलान्येवं श्रान्ता भोक्तुं च ये जनाः ।
तेषां विश्रामभूमित्वात् 'विश्रामः' परिकीर्तितः ॥

4. Chandogya Upanishad as quoted by Srimad Acharya in Tatva Nirnaya explains this 'विश्रामः' and at the same time the difference between Jeeva and Iswara.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वा, अन्यत्र आयतनं अलब्ध्वा बन्धनमेव उपाश्रयते । सन्मूलाः, सोम्य इमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥

Just as a bird bound by a rope, flies in every direction, and then not finding it possible to rest anywhere else finally comes back to the spot to which it is bound. Like that all these creatures, my dear, originate in being, abide in Being and are established in Being (and so Sri Vishnu is called as Visraamah the place of Rest).

॥ श्रीः ॥

४३३. विश्वदक्षिणः — ॐ विश्वदक्षिणाय नमः ॐ

1. विश्वः वायुः दक्षिणः यस्मात् इति = विश्वदक्षिणः ॥

   Vishnu is called विश्वदक्षिणः because He has made Sri Vayu as the most intelligent and competent.

2. विश्वस्मिन्कार्ये जगत्सर्जनादौ दक्षिणः कुशलः इति विश्वदक्षिणः ॥

   Vishnu is called विश्वदक्षिणः because in the act of creating the world and in its protection etc, He is the most competent and eligible authority.

3. Vishnu is called as "Visva-dakshina" because in the Asva-medha sacrifice performed by Sri Rama, "Viswam"—the entire Earth was Dakshina—the gift to the Brahmins given by Him. So He is "Viswa-Dakshina".

   अश्वमेधे पृथिवीं दक्षिणात्वेन दत्तवान् ।
   महीसुरेभ्यः कृत्स्नां यः स स्मृतो 'विश्वदक्षिणः' ॥

॥ श्रीः ॥

४३४. विस्तारः — ॐ विस्ताराय नमः ॐ ॥

1. विस्तीर्यन्ते लोकाः अनेनेति विस्तारः ॥

   Vishnu is called 'विस्तारः' because He expands the worlds by His creation.

2. Vishnu is called as "Vistaarah" because He destroys the Kaliyuga by great force and establishes Kruta yuga, the moral laws of the Vedas spread out.

   प्रबलं यः कलिं हत्वा प्रवृत्त्यं च कृतं युगम् ।
   विस्तार्य वेदमर्यादां स्थितो 'विस्तार' उच्यते ॥

3. In Mahabharata Vana Parva 191-1, it is stated :

   ततश्चोरक्षयः कृत्वा द्विजेभ्यः पृथिवीमिमाम् ।
   वाजिमेधमहायज्ञे विधिवत् कल्पयिष्यति ॥

   Then Vishnu will destroy all the robbers (in the Avatara of Kalki) and will offer this Earth itself as Dakshina in the great Aswamedha sacrifice to the brahmins.

॥ श्रीः ॥

४३५. स्थावरः — ॐ स्थावराय नमः ॐ ॥

1. स्थाः सत्यलोकादिषु स्थिताः देवाः अवरा यस्मात् सः स्थावरः ।

   Vishnu is called 'स्थावरः' because the Devatas who are residing in Satyaloka and other places are lower and inferior to Him.

2. स्थितिशीलत्वात् 'स्थावरः' ।

Vishnu is called स्थावरः because in the case of protection and saving, He is the best and capable Person. Therefore Vishnu is called 'स्थावरः'.

3. Parmatma has been told as the creator, protector, destroyer etc. in the 2nd Sutra while giving the lakshana of Vishnu as ॐ जन्माद्यस्य यतः ॐ ॥ still, again under Bhakti pada, separately a sutra has been made to show that He is the protector. Vishnu is 'स्थावरः'.

सृष्टिसंहारकर्तृत्वमेव अस्य, न पालकत्वं, स्वतःसिद्धेः इत्यतः आह ॥

It may be stated the Lord is the author only of creation and destruction (or the destruction of what is created) but 'protection' too need not be attributed to Him; for protection or continuance of things as created is in the very nature of the world till destruction. To correct this view, the Sutrakara says :—

ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ ॥
॥ ३-२-२२ ॥

Also because the same text denies of Brahman the limitation of power to the extent spoken of at first and declares of Him something more than that.

उक्तं सृष्टि-संहारकर्तृत्वमात्रं प्रतिषिध्य, ततोऽधिकं ब्रवीति ॥

The Sruti having prohibited the idea that the Lord's power is limited to what is said in the earlier part of the text itself, declares in the latter part something more of Him than what has been said, to wit.

नैतावदेना परो अन्यदस्त्युक्षा । सह्य वा पृथिवी बिभर्ति इति ॥

Not of this extent only, there is something more ; He who showers every thing desired by the devoted, supports and nourishes both heaven and Earth 'च'

शब्दात् स्मृतिश्च ॥ The term "also" (cha) implies the following Smruti :

'सृष्टिं' च 'पालनं' चैव संहारं नियमं तथा ।
एक एव करोतीशः सर्वस्य जगतो हरिः ॥ इति ब्रह्माण्डे ॥

The creation, protection and destruction and order of the whole world are the work of the one Lord Hari only, for He is Almighty —says Brahmanda Purana. Hence He is 'स्थावरः'.

॥ श्रीः ॥

४३६. स्थाणुः—ॐ स्थाणवे नमः ॐ ॥

1. स्थाणुः रुद्रान्तर्यामित्वात् ।

Vishnu is called 'स्थाणुः' because He is the antaryami for Lord Rudra.

2. Bhagavat Gita 2-24 states :

अच्छेद्योऽयं अदाह्योऽयं अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २४ ॥

अयं अच्छेद्यः एव = This Paramatma cannot be split.

अयं अदाह्यः = This Paramatma cannot be burnt.

अक्लेद्यः = This Paramatma cannot be drenched and made soft.

अशोष्य एव च = This Paramatma cannot be dried up. why? This is because,

अयं सर्वगतः = He is always there.

स्थाणुः' = By or for any reason He cannot be changed or transformed.

स्थाणुः = means is not mutable. Adwaita school takes this heavily relies on to state that Brahman is स्थाणुः,

in fact, and that whatever activity, such as creatership, is attributed to Brahman, is an illusion. He is स्थाणु is real. That He is a Karta is unreal due to Maya.

This is wholly untenable and against all authorities.

Srimad Acharya explains splendidly by seeing the 'Extra-ordinary power' of Vishnu. अचिन्त्यऐश्वर्यशक्तिः ।।

स्थाणुत्वेऽपि 'ऐक्षत' इत्यादि अविरुद्धं ईश्वरस्य, उभयविध-वाक्यात् । अचिन्त्यशक्तेश्च ।।

He is though an activitor, actor and doer of all, still He is स्थाणुः = an Unchangeable being, due to his Achintya Aiswarya Shakti.

।। श्रीः ।।

४३७. प्रमाणं — ॐ प्रमाणाय नमः ॐ ।।

1. प्रकृष्टं मानं वेदादि प्रमाणं यस्मिन् इति प्रमाणम् ।।

   Vishnu is called प्रमाणं because He had Vedas and others as supreme and best authorities.

2. प्रकृष्टं मानं शरीरादि परिमाणं त्रिविक्रमादि रूपेण यस्य इति प्रमाणम् ।।

   In the avatar as Lord Trivikrama, Vishnu had great body. Hence Vishnu is called प्रमाणम्.

3. Vishnu is called as "Pramaanam" because He is the authority — Pramaanam for determining what is good and what is bad for the people who live in the Kruta Yuga.

   Perception and other means of knowledge are considered authoritative by being activated by this power

of His — "Human beings would follow only His mode of action".

हिताहितस्थापकत्वात् प्रमाणं स्यात् कृतादिषु ।
"तच्छीलं अनुवर्तन्ते मनुष्याः लोकवासिनः ॥" इति ॥

॥ श्रीः ॥

४३८. बीजं — ॐ बीजाय नमः ॐ ॥

1. व्यञ्जनात् एव बीज इति ॥

Vishnu is called 'बीजः' because He is like the seed and brings out the world often outside.

2. व्यञ्जकं इति बीजम् ॥

Vishnu is the reason for all, since He is called बीजः ॥

3. Gita states in 7-10 as :

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
पार्थ, मां सर्वभूतानां सनातनं बीजं विद्धि ॥

Lord Krishna, Oh Partha, please understand ME as the efficient cause—that is like the seed which brings out for the entire creatures. Srimad Acharya states in his Tatparya Nirnaya as :

तपस्विसंस्थस्तपति व्यञ्जनाद् बीजसंज्ञितः ॥

4. Vishnu is called as "Beejani" because dharmas grow again only from Him after Kaliyuga.

यो वै कलियुगान्ते मुहुः धर्मप्रोहणम् ।
करोति भक्तरक्षार्थं स भवेत् बीजमव्ययम् ॥

।। श्रीः ।।

४३९. अव्ययम् — ॐ अव्ययाय नमः ॐ

1. अव्य—persons who are to be protected—like Gajendra and others. तं प्रति याति = गच्छति इति अव्ययः ।।

Vishnu is called 'अव्ययम्' because He goes towards such persons to be deservedly protected.

2. Srimad Acharya in Mandookya Upanishad Bhashya states :

ध्यायन् नारायणं देवं प्रणवेन समाहितः ।
मण्डूकरूपी वरुणः तुष्टाव हरिं अव्ययम् ।। इति पाद्मे ।।

Varuna in the form of a frog extolled Sri Hari with the Upanishad Mantra stating as "Om". He praised the four forms of God known as "Viswa", "Taijasa", "Praajna" and "Turya".

He praised Sri Hari as:—

(1) Narayana— Who is spoken of in all the 564 Sutras.
(2) Deva— Who is the creator etc. of the world.
(3) अव्ययम्— Who has no destruction of any kind either bodily or otherwise, in any manner.

3. In Atharwana Upanishad it is said in 6-7 as :—

गताः कलाः पंचदश प्रतिष्ठाः देवाश्च सर्वे प्रति देवतासु ।
कर्माणि विज्ञानयमश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ।।

All in that "indestructible supreme Paramatma, they join together. They reside in the same place along with that indestructible Paramatma.

This Mantra is taken up in the Sutra 2-1-14 :

ॐ भोक्त्रापत्तेः अविभागश्चेत् स्यात् लोकवत् ॐ ॥

That Paramatma is called as अव्ययः because He has no destruction of any kind.

4. गीता states 2-21 as :—

वेदाविनाशिनं नित्यं य एनमजं अव्ययम् ।

कथं च पुरुषः पार्थः कः घातयति हन्तिकम् ॥

यः एनं अविनाशिनं नित्यं अजं अव्ययं वेद ॥

This Jeeva is without destruction, eternal, without birth and without changes. Such qualities to the Jeeva have come due to the anugraha Paramatma अव्ययः ॥

5. गीता २-३४ :

अकीर्तिं चापि भूतानि, कथयिष्यन्ति ते अव्ययम् ॥

In case, if a person wishes to have reputation of indestructible nature, then अव्ययरूप विष्णुः. His anugraha is needed.

॥ श्रीः ॥

४४०. अर्थः — ॐ अर्थाय नमः ॐ ॥

1. अर्थ्यते ज्ञायते भक्तैः इत्यर्थः = अर्थः ॥

Vishnu is called 'अर्थः' because by the devotees He becomes the object of knowledge.

2. अरं थमन्नं यस्य इति अर्थः ॥

Since Vishnu is very fast, He is called as 'अर्थः'.

3. भक्तैः अर्थ्यते इति = अर्थः (निर्वचनात् रेफो नाकारलोपः)

By the devotees, He is being begged for and being prayed for. Hence He is called 'अर्थः'.

Gita 7-16 states :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ।। १६ ।।

आर्तः अर्थयते इति = अर्थः—Vishnu is called अर्थः because He is being prayed for or begged for by a person who is affected by diseases e.g. : Gajendra.

जिज्ञासुः अर्थयते इति = अर्थः = Vishnu is called अर्थः because He is being prayed for or begged for by a person who had desire to get knowledge e.g. Uddhava.

अर्थार्थी अर्थयते इति अर्थः = Vishnu is called अर्थः because He is being prayed for or begged for by a person who aspires for wealth and worldly pleasures e.g. Sugreeva.

ज्ञानी अर्थयते इति अर्थः = Vishnu is called अर्थः because He is being begged for or prayed for by the jnyani (like Prahlada).

।। श्रीः ।।

४४१ अनर्थः — ॐ अनर्थाय नमः ॐ ।।

1. अनः मुख्यप्राणः यस्य इति अनर्थः ।।

Vishnu is called 'अनर्थः' because He is prayed for or begged for by Sri Mukhyaprana, Sri Vayu.

अना मुख्यप्राणेन अर्थ्यते इति ।।

2. अयोग्यानां अनर्थप्रदातृत्वात् अनर्थः ।।

For the wicked He — Vishnu gives bad results and griefs. Hence Vishnu is called 'अनर्थः'.

3. न अर्थः तेन प्राप्तुं इति अनर्थः ॥

Vishnu is called अनर्थः because He is full with all the things to be achieved always. He has no desire or attachment to receive or attain anything. He is आप्तकामः। Hence He has no स्पृहा। Hence Vishnu is अनर्थः ॥

4. Vishnu is called as अनर्थः because He has Mukhyaprana as His chariot. In the Sutra 1-1-28 ॐ प्राणस्तथाऽनुगमात् ॐ, Srimad Acharya has cited Skanda Purana as :—

विष्णुमेवानयन्देवा विष्णुं भूतिमुपासते ।
स एव सर्ववेदोक्तः तद्रथो देह उच्यते ॥

Vishnu is taking the body of the Jeevas as the chariot and in that first Mukhyaprana takes the seat, and Paramatma resides in him. This is told as 'वायुवाहनः'।

5. While granting Aparoksha Jnanam — the great divine darshan of Bimba Roopa to the Jeeva, Paramatma with Mahalakshmi, has Mukhyaprana, as the vahana and gives darshan to the devotee. This is explained in the Sutra: 3-3-54 :

ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात् अनुबन्धः ॐ ॥

॥ श्रीः ॥

४४२. महाकोशः — ॐ महाकोशाय नमः ॐ ॥

1. महत् कं यस्याः सा महाका = रमा उश्यते काम्यते इति = महाकोशः ॥

Vishnu is called 'महाकोशः' because great happiness is their in Mahalakshmi and so she is called महाका. For Her, desire spruts out by His Grace, Hence Vishnu is called 'महाकोशः' ॥

2. कस्य ब्रह्मणः उत्कृष्टं शं यस्मात् सः = महाकोशः ॥

Vishnu is called 'महाकोशः' because for Chaturmukha Brahma great and super happiness is attained by Sri Vishnu's Grace.

3. महांश्चासौ कोशश्चेति महाकोशः ॥

Vishnu is called महाकोशः because even if taken and given and distributed without limits/boundaries still it will not reduce itself.

4. कं = आनन्दं उशः = इच्छा, तौ एव तस्य स्वरूपं इति = महाकोशः ॥

Happiness and Desire are the two are His swaroopa. Hence Vishnu is called महाकोशः ॥

Under Chandogya Upanishad 3-15-1 the mantra states :—

अन्तरिक्षोदरः कोशो भूमिबुघ्नो न जीर्यति ।
दिशो हि अस्य स्राक्तयो द्यौरस्योत्तरं निलम् ।
स एष कोशो वसुधानस्तस्मिन् इदं श्रितम् ॥

The Supreme God designated as कोश has अन्तरिक्ष as the central part of the body, the earth as his bottom. He does not wear out. The quarters are his arms. Dyuloka is His Head. The deities rest on Him. The world as a whole rests on Him.

The commentary on this mantra, says :

कोशः = कं सुखं उश इच्छा आनन्द इच्छारूपत्वात् कोश इत्युक्तो भगवान्, वसवः देवा, धीयन्ते अत्रेति वसुधानः इति देवानां निधानम् ॥

Hence Vishnu is called महाकोशः because He is the very swaroopa of "Happiness" and "Desire".

5. Vishnu is called as 'महाकोशः' because He has vast treasures in His possesion. They never become less even though they may be given as gifts to all at all times and in all ways. Treasures are Sankha, Padma etc:

(1) Sankha (2) Padma (3) Maha Padma (4) Makara (5) Kacchapa (6) Mukunda (7) Kunda (8) Neela and (9) Kharva or Vara

शंखपद्मादिनिधयो महान्तो रोहणो गिरिः ।
कोशा भाण्डगृहा यस्य महाकोशः स उच्यते ॥

॥ श्रीः ॥

४४३. महाभोगः — ॐ महाभोगाय नमः ॐ

1. पूर्णानन्दत्वात् महाभोगः ॥

Vishnu is called 'महाभोगः' because He has full and complete ananda in Him.

2. Under the Sutra: 1-1-23 : ॐ अत एव प्राणः ॐ ॥ Srimad Acharya states in Sutra Bhashya as :—

"तद्वै त्वं प्राणो अभवः महान्भोगः प्रजापतेः ।
भुजः करिष्यमाणः यद्देवान् प्राणयो नव ॥ इति ॥ (तै. आ.)

is quoted, then Srimad Acharya says : महाभोगशब्देन 'परमानन्दत्वं' प्राणस्य उक्तम् ॥

Thou art indeed that breath which will confer (confers and conferred) on the four forced the various blessings and so thou art highly blessed; and thou art the breath as, thou impellest the nine gods (guiding) the senses to action. In this Upanishad passage by the expression "highly blessed" supreme bliss is predicated of Breath. Generally Breath प्राणः

has come to be accepted or understood as Vayu, but it is not so here. Here प्राणः is विष्णुः only. Vishnu is called महाभोगः because He bestows happiness as per the status of Chatrumukha Brahma and others.

॥ श्रीः ॥

४४४. महाधनः—ॐ महाधनाय नमः ॐ

1. महत् धनं यस्य सः महाधनः ॥

Vishnu is called महाधनः because He has abundant and immeasurable wealth in Him.

2. Vishnu is called as "Mahaa-dhanah" because He is endowed with immeasurable. and unlimited wealth. He bestows such wealth for the satvic souls who are His devotees.

अनिरूप्यातिकृपणप्रदेयं धनमक्षयम् ।
अस्यैवास्तीति सततं स महाधन ईरितः ॥

3. महत्पूजादिलक्षणादुत्सवादाधनं यस्मात् इति — महाधनः ॥

Vishnu is called as महाधनः because by the performance of pooja to Him sincerely, He would see that the worshippers attain all the desired wealth.

4. Since during the Avatara of Sri Krishna, Vishnu protected and had a huge wealth of crowds of cows and calves, He is called as महाधनः.

5. Since Vishnu cannot be seen except by very great fortune, He is called as महाधनः ॥

6. The most covetable and loveable object is Vishnu. There cannot be any other object which is more loveable than Him. Hence Vishnu is called as महाधनः ॥

Souparna Sruti states :

तत्प्रीणनात् मोक्षं आप्नोति सर्वः ।
ततो वेदाः तत्पराः सर्व एव ॥ इति ॥

One will obtain liberation by the love of Vishnu. Therefore, all the Vedas chiefly convey Him only. He is the greatest Treasure.

॥ श्रीः ॥

४४५. अनिर्विण्णः — ॐ अनिर्विण्णाय नमः ॐ ॥

1. ग्लानिशङ्कारहितत्वात् अनिर्विण्णः ॥

   Vishnu is called 'अनिर्विण्णः' because He has no grief or doubt in Him.

2. निष्क्रान्तः विण्णाभ्यां ज्ञानसुखाभ्यां निर्विण्णः, स न भवति इति अनिर्विण्णः ॥

   'निर्विण्णः' means a person without knowledge and happiness. Opposite to that is called 'अनिर्विण्णः' which means He is complete with happiness and knowledge.

3. Vishnu has no tiresomeness at all in any matter however big or huge it may be. Anything He does only effortlessly. Under the sutra 2-1-36.

   ॐ लोकवत्तु लीलाकैवल्यम् ॐ

   Srimad Acharya has quoted from Narayana Samhita, which is exactly the meaning of the shabda 'अनिर्विण्णः' which means not having any exhaustion or tiresomeness and is always having complete ananda.

   सृष्टयादिकं हरिः नैव प्रयोजनमपेक्ष्य तु ।
   कुरुते केवलानन्दाद्यथा मत्तस्य नर्तनम् ॥

पूर्णानन्दस्य तस्येह प्रयोजनमतिः कुतः ।
मुक्ताः अप्याप्तकामाः स्युः किमु तस्य अखिलात्मनः ॥ इति ॥

॥ श्रीः ॥

४४६. स्थविष्ठः — ॐ स्थविष्ठाय नमः ॐ ॥

1. स्थविष्ठः = स्थूलतमः ॥

   Vishnu is called स्थविष्ठः because He has great and very stout body.

2. Vishnu as the "Simshumara" Roopi is of vast size bigger than the groups of many stars.

   शिंशुमाराकृतितया तारारूपेण सर्वदा ।
   स्थौल्यात् स्थविष्ठः संप्रोक्तः सप्तार्णः पापनाशनः ॥

3. Paramatma has Achintya Aiswarya Shakthi and so even in a small body He can become very weighty. For example, when Yasoda was keeping Lord Sri Krishna on her lap; suddenly He came too weighty to hold and so she kept the child down on the floor. At that time, the asura Trinarvata came in the form of whirl wind and carried the child and Krishna destroyed him. स्थविष्ठः — that Dharma Vishnu can exhibit in whatever way, He desires.

4. To Bali Chakravarti's place, He came as a small boy as "Vamana". But He grew in size to a mighty huge figure as Trivikrama. It is not necessary for Him to grow in size and then measure the Earth and other regions which He can do as a small child itself. But Prahlada and other devotees present had the fortune to see such big Viswaroopa. To do anugraha to them, He grew in size.

॥ श्रीः ॥

४४७. भूः — ॐ भुवे नमः ॐ

1. पूर्णत्वाद् भूः ॥

Vishnu is called 'भूः' because He is a complete entity.

2. भावयति इति भूः ।

Vishnu is called 'भूः'—because He is the creator of all.

3. सर्वोत्पादक इति = भूः — सर्वं भावयति इति ।

Vishnu is called भूः because He is responsible for the creation of all, whether नित्य or अनित्य पदार्थाः

4. सर्वाश्रयत्वात् इति = भूः ।

Vishnu is called भूः because the support of all is Vishnu only.

5. Under छान्दोग्योपनिषत् it is stated in 3-15-5 as :
अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥ ३-१५-५ ॥

When I said, I attained bhuh i.e., Sankarshana, I only said that I attained the God designated as Pruthivi, Antariksha, Dyu and present in these. Here Goddess Mahalakshmi states that She attained संकर्षणः, अनिरुद्ध and प्रद्युम्नः called भूः, भुवः, स्वः ॥

भूः नामकं संकर्षणम् इति । Hence Vishnu is called भूः ।

6. Under छान्दोग्योपनिषत् the mantra 4-17-3 runs as :
स एतां त्रयीविद्यां अभ्यतपत् तस्यास्तप्यमानाद्याः रसान् प्राबृहत् 'भूः' इति ऋग्भ्यः भुवः इति यजुर्भ्यः स्वरिति सामभ्यः ॥

॥ ४-१७-३ ॥

Prajapati, the Supreme Lord Pondered on these 3 lores. As He pondered on them, He extracted their essence.

He extracted भूः from the Rik Hyms.

He extracted भुवः from the yajur formulas.

He extracted स्वः from the Saman chants.

Mantralaya Prabhu states :

भू, भुवः and स्वः refer to the Paramatma in the avatars of वराहः, नरसिंहः and कपिलः respectively.

(१) 'भू'रिति नामानं वराहम्,

(२) 'भुव' इति नामानं नृसिंहम्,

(३) 'स्व' इति नामानं कपिलम् ॥

Hence Vishnu is called भूः ॥

7. In Anuvyakhyana in the 10th sloka, Srimad Acharya states :

स एव भर्गशब्दार्थः व्याहृतीनां च भूमतः ।
भावनाच्चैव सुत्वाच्च सोऽयं पुरुष इत्यपि ॥ १० ॥

भूमा = पूर्णत्वं, ततो भूः ॥

Vishnu is full and complete in all aspects and He is called as 'भूः'.

In Brihadaranyaka Upanishad, it is said :

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेव अवशिष्यते ॥

॥ श्रीः ॥

४४८. धर्मयूपः — ॐ धर्मयूपाय नमः ॐ ॥

1. धारकत्वात् धर्मः युवन्ति बध्नन्त्यस्मिन्मनो भक्ता इति यूपः। धर्मश्चासौ यूपश्चेति। धर्मयूपः ॥

   By the devotees, He is being tied up in their minds by devotion, and so Vishnu is called a "Dharma Yoopah".

2. धर्मसाधनं यूपः स्तम्भविशेषो यस्मात् इति ॥

   In the yaga the pillar in which the cow is tied up is called "Yupa". Like that the dharmas are tied up in Him. All the dharmas start only from Him. **He is treasure of all dharmas.**

3. Vishnu has been united with the principle of Dharmas as a part of His body—namely the Head.

   धर्मतत्त्वं शिरोऽवयवतया याति इति धर्मयूपः॥

   His Head itself is Dharma. तच्छिरो धर्मः इति ॥

4. धर्म = means God. धारकत्वात् धर्मः यूपः = means the pillar to which the cow is tied up in the yaga. Actually Dharma Yoopah means that all Yagas should be tied up to the pillar of Dharmamurthy Paramatma. Otherwise, the Yagas have no use at all.
   Gita states 9-27 :

   यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
   यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

   यज्जुहोषि = Whatever Yagas or homas are done, all those are to be submitted to Dharma Yoopah, namely Sri Vishnu.

॥ श्रीः ॥

४४९. महामखः—ॐ महामखाय नमः ॐ ॥

1. महान्तो मखा यद्विषये सः महामखः ॥

   Vishnu is called 'महामखः' because in the great Yagas like Aswamedha Yaga etc. are having Him as the subject matter.

2. न विद्यते मा मितिः यस्य तदमं अमं खं यस्य इति अमखः। महांश्चासौ अमखश्चेति महामखः ॥

   Vishnu is a great Mahan and has infinite space for Him and so He is called as "Mahaa-Makhah"

3. Vishnu has dharma as His Body, and the sacred Yajna (sacrifice) also as an organ of His. So He is Mahaa-Makhah.

   धर्मदेहतया पूज्यो यज्ञोऽस्य अवयवो यतः।

   ततो महामखः प्रोक्तः ॥

4. मख means a 'star'. Vishnu is greater and controller of that मखनक्षत्र—Hence He is known as महामखः।

॥ श्रीः ॥

४५०. नक्षत्रनेमिः — ॐ नक्षत्रनेमये नमः ॐ ॥

1. शिंशुमाररूपेण ज्योतिश्चक्राधारत्वात् नक्षत्रनेमिः ॥

   Vishnu in the roopa of "Simsumara roopa" He was the support of all stars.

2. क्षत्रभिन्नाः क्षत्रसदृशा ब्राह्मणा नक्षत्राः तेषां नेमिरिवाधार इति नक्षत्रनेमिः ॥

In the avatar of Parashurama, He killed all the Kshatriya kings. न क्षत्र— other than Kshatriyas, namely for Brahmin, He was the support. Hence He is called 'नक्षत्रनेमिः'.

3. Vishnu as Simsumara Murthy makes the wheel of stars go round. Hence He is Nakshatra-nemih.

शिंशुमाराकृति प्रोक्तं यद्रूपं ज्योतिषां दिवि ।
तत् यस्यास्ति स नक्षत्री सप्तार्णो लोकपावनः ।।

।। श्रीः ।।

४५१. नक्षत्री — ॐ नक्षत्रिणे नमः ॐ ।।

1. **परशुरामरूपेण क्षत्रहन्तृत्वात् क्षत्री, स न भवतीति = नक्षत्री ।।**

By the roopa of Parasurama, He killed the Kshatriyas. Vishnu is not so, in that roopa. Hence Vishnu is called 'नक्षत्री' (There is no difference in the roopas at all).

2. Vishnu is the controller and giver of brightness to the stars and so is called as Nakshatree.

This is established in the sutras 1-3-23 and 1-3-24 :

ॐ अनुकृतेः तस्य च ॐ ।।
ॐ अपि स्मर्यते ॐ ।।

।। श्रीः ।।

४५२. क्षमः — ॐ क्षमाय नमः ॐ ।।

1. **क्षं = नाशं मिनाति = नाशयति इति क्षमः ।।**

Vishnu is called 'क्षमः' because He destroys all destructions which means He is the best creator.

2. सर्वकार्यदक्षः क्षमः = Vishnu is known as क्षमः since He has capacity to do all karyas and karmas in a unique way, None can even think of such doing ; but He has all capacity— सामर्थ्यं – क्षमः to execute that.

In the Sutra 1-3-10 ॐ अक्षरं अंबरान्तधृतेः ॐ, this point is brought out by Srimad Acharya by citing a marvellous authority form Skanda Purana; which really establishes the capacity or capability of the Lord to the hilt.

"पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको बिभर्तीदं नान्यस्तस्मात्क्षमो धृतौ ॥"
—इति च स्कान्दे ॥

Which means Vishnu alone has the capacity or capability to support in all ways all the earth (matter) to Pruthivi the highest Chetana, Mahalakshmi at all times in the past, present and in future.

What a glorious 'क्षमः' Vishnu who is unique and extra-ordinary in all respects and there is no match for Him. Hence He is क्षमः ।

3. Vishnu easily and effortlessly bears with ease the entire burden of the Universe, Hence He is Kshamah.

अनायासेन निखिलं भारं च भुवनस्य यः ।
सहते स क्षमः प्रोक्तः षडर्णः क्षान्तिदायकः ॥

॥ श्रीः ॥

४८३. क्षामः — ॐ क्षामाय नमः ॐ ॥

1. **क्षमाया अयं धारको वराहादिरूपेण इति क्षमः ॥**

Vishnu is called क्षामः because in the avatar of Varaha, He lifted the Earth and established the same.

Sri Madhva Vijaya states in 10-15 :

विदधे वराहवपुषामुनोर्मिमत् ।

सृतिसिन्धुकच्छपतयाऽऽस्परक्षिणा ।। १५ ।।

Lord Narayana protected the Mandara – Mountain and Mother – Earth, lifting them from the milky ocean and the sea with His Kurma and Varaha manifestation respectively.

2. **वामनरूपेण क्षमा प्रतिगृहीता इति क्षामः ।।**

Vishnu is called क्षामः because in the glorious avatar of Sri Vamana, He rescued and got back the Earth from the asura groups Bali and others.

3. Srimad Acharya states in द्वादशस्तोत्रम् in 6-2 as :

सूकररूपक दानवशत्रो भूमिविधारक यज्ञवरांग ।।

सूकर रूपक, हे वराहमूर्ते, दानवशत्रो, भूमिविधारक,
हिरण्याक्षाख्यासुरघातक, भूमेः विशेषेण धारक ।।

This Varahamurty Bhagawan destroyed the fierce demon Hiranyaksha and supported and brought back the earth, so that we all live here today happily.

4. Again 6-3 Srimad Acharya states :

वामन वामन माणववेष दैत्यवरांतक कारणरूप ।
राम भृगद्वह सूर्जितदीप्ते क्षत्रकुलांतक शंभुवरेण्य ।। ३ ।।

Vamanamurty with great strength, you saw that the haughtiness of Bali Chakravarti (the asura Bali in him was destroyed) and saved the Earth and Devendra.

5. **क्षमाया अयं धारको वराहादिरूपेण इति क्षामः ।।**

By the Varaha roopa, He held Mahalakshmi and so He is called as "Kshamah".

The sutra 1-3-10 exactly clarifies this idea only. All are supported and stand by the support of Mahalakshmi. Vishnu is the support for that great Mahalakshmi.

ॐ अक्षरं अंबरान्तधृतेः ॐ ।।

अम्बरान्तस्य सर्वस्य धृतेः अक्षरं ब्रह्मैव = विष्णुरेव ।।

।। श्रीः ।।

४५४. समीहनः — ॐ समीहनाय नमः ॐ ।।

1. समानि रूपाणि सर्वत्र अस्येति समी ईहते चेष्टते इति ईहनः, समी च असौ ईहनश्चेति '<u>समीहनः</u>' ।

Vishnu is called समीहनः because He is equal in all roopas and avatars. He does His activities so. In the sutra 4.2.14: ॐ स्मर्यते च ॐ Srimad Acharya states in his Bhashya as:—

मत्स्यकूर्मवराहाद्याः समा विष्णोः अभेदतः ।
ब्रह्माद्याः तु असमाः प्रोक्ताः प्रकृतिश्च समासम ।।
इति वाराहे ।।

The avatars of Matsya, Koorna, Varaha are all equal in all respects in Vishnu. Chaturmukha Brahma and others are unequal. Mahalakshmi is both equal and unequal.

2. समीचीना ईहा भगवत्पूजादिरूपा येषां ते। समीहा तान् नयति वैकुण्ठादिकं इति ।।

The devotees who does proper worship to Him are called 'समीहाः' They are being taken to Vaikuntha by Sri Vishnu and so He is called 'समीहनः'.

3. Vishnu is having roopas which are all equal and there is no defference between them and so He is "Sameehanah". This is established in the sutra : 3-2-11:

ॐ स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॐ

स्थानापेक्षयापि परमात्मनः न भिन्नं रूपम् ॥

Because of the places of residence also, there is no difference in Him.

एकरूपः परो विष्णुः सर्वत्रापि न संशयः ।
ऐश्वर्याद्रूपमेकं च सूर्यवद्बहुधेयते ॥ इति च मास्त्ये ॥

Vishnu has only one Roopa and by His Achintya Aiswarya Shakti, He takes infinite roopas. Hence Vishnu is called as समीहनः ॥

4. After the pralaya, at the time of creation, Vishnu always makes all do their work in their respective posts.

सृष्टौ सर्वान् सर्वदा स्वेषु अधिकारेषु समीहयति इति समीहनः ॥

॥ श्रीः ॥

४८८. यज्ञइज्यः — ॐ यज्ञइज्याय नमः ॐ ॥

1. यत् जानाति इति यज्ञइज्यः ॥

Vishnu is called 'यज्ञइज्यः' because He knows all the existing articles fully well and He is also qualified to be worshipped. यत् वियते तज्जानाति इति यज्ञः ॥ 'यज्ञः सर्वज्ञत्वात् पुरुषोत्तमः' इति ॥

2. यज्ञेषु इज्यः विष्णुः ।

Vishnu is called यज्ञइज्यः because He is the Prime personality to be worshipped or adorned in yagas and sacrifices.

3. In the Avatara, as Lord Sri Krishna, He worshipped Himself. It is stated in Srimad Bhagawatam as :—

ब्राह्मे मूहूर्ते चोत्थाय वार्युपस्पृश्य माधवः ।
दध्यौ प्रसन्नमकरमात्मानं तमसः परम् ॥

इति कृष्णरूपेण स्वात्मानं यजते इति यज्ञइज्यः
— भगवान् विष्णुः ॥

4. रामरूपेण अहल्यां गौतमेन संयोजयतीति – यज्ञइज्यः ॥

In the Avatara, as Sri Rama, He brought reconciliation between Goutama Maharshi and Ahalya and made them to be more affectionate than before.

5. Vishnu is the Prime and main person to bestow all phalas in yagas and yajnas as well as He is the Prime person to accept all yajnas and yagas. Hence He is यज्ञइज्यः ॥ Gita states in 9-24 :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्त्वेनातः च्यवन्ति ते ॥ २४ ॥

Krishna states :—

"I am the one who tastes and enjoys all yajnas and the havis offered. I am the Master of all yagas. If a person fails to understand this and the other devatas as my sevakas, their he fails to achieve the fruits of the yagas and yajnas".

।। श्रीः ।।

४५६. महेज्यः — ॐ महेज्याय नमः ॐ ।।

1. महेषु उत्सवेषु यज्ञादिषु इज्या पूजा यस्य असौ महेज्यः ।।

Vishnu is called 'महेज्यः' because He receives pooja in great yajnas and in other festivals.

2. महे सीताविवाहोत्सवे सीताप्राप्त्यै ज्या यस्य इति = महेज्यः ।।

In the great festival of Sita's marriage to get Sita, the string of the bow was tied up, by Him, who is महेज्यः, who is Vishnu.

3. ई श्रीश्च ज्या भूमिश्चेज्ये महत्यौ ईज्ये श्री भूमी यस्यासौ तथा श्रीभूमी सहित इति ।।

Vishnu is called as "Mahejyah" because He has Sri Devi and Bhoo Devi on His sides.

4. अकामहता महती इज्या अस्य अव्यवधानेन इति 'महेज्यः'.

It the devotee surrenders all actions to Lord Krishna, with a mind devoted to the self free from desire and selfishness. Then that devotee would be successful in all his endevours. महेज्यः in other words – in the spirit of गीता 3-30.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ।। ३० ।।

॥ श्रीः ॥

४५७. क्रतुः—ॐ क्रतवे नमः ॐ ॥

1. करोति सृष्टयादिकमिति क्रतुः ॥

Vishnu is called क्रतुः because He creates the world protects etc. of the same.

2. कृतिरूपत्वात् क्रतुः । कृतिः स्वरूपत्वात् इत्युक्तेः ॥

This is quoted by Srimad Acharya in गीतातात्पर्यम् under the verse 9-13: Vishnu is called क्रतुः because He is the very svaroopa of action.

3. ज्ञानरूपत्वात् क्रतुः ।

Vishnu is "knowledge Swaroopi" and hence He is called क्रतुः ॥

4. Gita states in 9-16 :

अहं क्रतुः अहं यज्ञः स्वधाहं अहमौषधम् ।
मन्त्रोऽहं अहमेवाज्यं अहमग्निः अहं हुतम् ॥ १६ ॥

Lord Krishna says that He is क्रतुः ॥ दीक्षा, प्रायणीयं, उदयनीयं, सवनत्रयम्, अवभृतं are the various kinds of karmas is Myself. That means there is no identity, but it meant that Krishna is the motivator of all these activities, they are under His control and bound to Him, He is the eater of all havis offered in yagas. Hence He is called क्रतुः ॥

5. Isavasya upanishad in the 19th मन्त्र states : ॐ क्रतो स्मर कृतं स्मर । ॐ क्रतो स्मर कृतं स्मर । One who possess an infinite number of qualities; ॐ Krato! one who is Jnana-swaroopa, bless me, take into account my deeds and bless me. Bhashya states :

ओतत्वादिगुणयुक्ततया ॐ इति उच्यमानः क्रतोः ज्ञानस्वरूपहरेः इति ॥

6. Under Isavasya upanishad mantra 17, Srimad Acharya states in his Bhashya as :

सः क्रतुः ज्ञानरूपत्वात् अग्निरङ्गप्रणेतृतः ।
सत्यं ब्रह्म हृदये धारयति इति सत्यधर्मा ॥ १७ ॥

Vishnu is called **'क्रतुः'** because He is the very swaroopa of ज्ञानम्.

7. In the five Mahayajnas and in the seven paaka-yajnas, Paramatma Vishnu is the Prime object of all of them and so He is called as "Kratu" which means "object of the sacrifical acts".

अग्निष्टोमादयः सप्तसंस्थाः क्रतवः ईरिताः आराध्यः क्रियते तैरिति असौ क्रतुः उदीरितः ॥

The five yajnas are :

(1) Brahma yajna – Teaching and reciting Vedas.

(2) Pitru-yajna – offering of oblations of water every day to the deceased ancestors (Tarpana).

(3) Deva yajna – A sacrifice made to the superior gods by oblations to the fire.

(4) Bhoota-yajna – offering a portion of the daily meals to all creatures.

(5) Manushya-yajna – sacrifice to be offered to men hospitality etc.

॥ श्रीः ॥

४५८. सत्रं — ॐ सत्राय नमः ॐ ॥

1. सतस्त्रायते इति सत्रम् ॥

Vishnu is called सत्रं because He saves and protects the good satwic souls.

2. सतः रमयतीति सत्रम् ॥

Vishnu is called सत्रं since He plays with the satwic souls and make them happy.

3. Vishnu is called as "Satram" because He is always there in the Satra as the object of worship. Satra is a sacrificial session especially one lasting from 13 to 100 days performed by many yajamanas. Bhagawan is called by that "satra" shabda, because He is, the object of worship.

अनेकयजमाने च दीर्घे मासादिचोदिते ।
सत्रे तैः आराध्यतया सत्रं स्यात् सीदतीति सः ॥

॥ श्रीः ॥

४५९. सतां गतिः — ॐ सतां गतये नमः ॐ ॥

1. सतां नक्षत्राणां गतिः गमनं यस्मात् इति = सतां गतिः ॥

Vishnu is called 'सतां गतिः' because He is the destiny of stars.

2. Vishnu is called as 'Sataam Gatih' because He is the goal of the pious. Vishnu Purana, states :—

Oh! Brahmin, that is a subline place for the yogins who have washed off the mire of sins and who have

controlled their minds when all their merits and sins have been annihilated :

निर्धूतदोषपङ्कानां यतीनां संयतात्मनाम् ।
स्थानं तत् परमं विप्र पुण्यपापपरिक्षये ॥ इति ॥

3. सतां अवसादनयुक्तानां गतिः = प्राप्यः ।

Vishnu is the person to be reached by those who have desire to attain Moksha.

॥ श्रीः ॥

४६०. सर्वदर्शी — ॐ सर्वदर्शिने नमः ॐ ॥

1. सर्वं पश्यतीति = सर्वदर्शी ॥

Vishnu is called सर्वदर्शी because He sees all and everything.

2. सर्वदर्शी दर्शोपलक्षितयज्ञविशेषा अस्य सन्तीति सर्वदर्शी ॥

Vishnu is called सर्वदर्शी because in Him all yajnas are available and by दर्श the others to be taken are yajna, yagas etc.

3. Since Vishnu is 'सर्वदर्शी', He is called as साक्षी in the upanishad. He is the actual eye-witness for all. The beauty is that none is able to see Him but He sees each and every act of all of us done **by outward process as well as in mind.** So nothing goes unnoticed by Vishnu and so He is rightly called as 'सर्वदर्शी' upanishad under the sutra 1-1-11.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥
इति ॥

॥ श्रीः ॥

४६१. विमुक्तात्मा—ॐ विमुक्तात्मने नमः ॐ ॥

1. विमुक्ताः आत्मानः जीवाः येन इति विमुक्तात्मा ॥

2. विशेषेण मुक्तानां स्वामी इति ॥

Vishnu is called 'विमुक्तात्मा' because the Jivas get liberated by His Grace.

Vishnu is called विमुक्तात्मा since He is the Master in a speical sense for the released souls also.

3. Vishnu is called विमुक्तात्मा because He is the Master of all the released souls. The muktas also cannot claim "as of right" enjoyment in mukti. Such enjoyment also depends their Master Sri Vishnu there. The famous in Anuvyakhyana No. 15 states :

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥
मुक्तानां स एक एव जनार्दनः आनन्ददश्च ॥

For Muktas also, ananda to reach, their Master Vishnu's grace should be there.

4. In Kataka upanishad 1-19, the sacred brahmin, Nachiketas raises the question relating to Vishnu, in a glorious way :

ये यं प्रेते विचिकित्सा मनुष्ये
अस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यां अनुशिष्टास्त्वयाऽहं
वराणां एव वृतस्तृतीयः ॥

Nachiketas askes Yama Dharmaraja that some hold that Vishnu is the regulator of Muktas also, while

some others told that it is not so. So, that Nachiketas wished to know the truth.

When Vishnu is proved to be the controller and master of muktas विमुक्तात्मा, then automatically, it follows :

(i) that Vishnu is the controller of amuktas easily.

(ii) there is no identity between muktas and Vishnu.

So Vishnu is always विमुक्तात्मा and Jeevas are always His servants only.

॥ श्रीः ॥

४६२. सर्वज्ञः — ॐ सर्वज्ञाय नमः ॐ ॥

1. जानातीति ज्ञः, सर्वस्य ज्ञः सर्वज्ञः ॥

ज्ञः is called because one knows and has knowledge because He knows all, is called सर्वज्ञः। Vishnu is called सर्वज्ञः since He knows all and has knowledge about all completely.

2. In Bhagavatam under 1-4-14 to 17, Srimad Acharya in his Tatparya Nirnaya states from Koorma Purana as under :

''नित्यज्ञानस्य चिद्दृष्टिः लोकदृष्टिव्यपेक्षया ।
सर्वज्ञः अपि अज्ञवत् देवः सर्वशक्तिः अशक्तवत् ।
प्रत्यापयति लोकानां अज्ञानां मोहनाय च ॥'' इति कौर्मे ॥

Vishnu is always eternally knowledgable person full in all respects. He is omniscient. Still He acts or pretends as an ignorant or having doubts at times. He has all powers but acts as powerless. All these He does to delude the wicked and the daityas.

3. Atharvana upanishad states in 4-8 as:

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे हि एष व्योम्न्यात्मा संप्रतिष्ठितः ॥ ५ ॥

Paramatma is omniscient. He possess everything. His glory is revealed on Earth etc. all worlds. He is present at the sky of heart in the body. That Akshara namaka Vishnu is सर्वज्ञः.

4. In माण्डूक्योपनिषत् मन्त्र 6 states :

एषः सर्वेश्वरः एषः सर्वज्ञः एषोऽन्तर्यामी ।
एषः योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

This Atman of 4 forms is the Lord of all. He is omniscient. Hence Vishnu is called सर्वज्ञः.

5. Paramatma Vishnu is called as 'Sarvajnah' because He makes the Jeevas as sarvajnas as per their status and swabhava. In the sutra 2-3-18 ॐ ज्ञोऽतः ॐ it is stated that such Jeevas are also produced by Him—जीवोऽप्यत एव परमेश्वरात् उत्पद्यते ॥

6. Srimad Acharya states in Tatwa Nirnaya from Naradeeya Purana as :—

सर्वज्ञं सर्वकर्तारं नारायणमनामयम् ।
सर्वोत्तमं ज्ञापयन्ति महातात्पर्यमत्र हि ॥
सर्वेषामपि वेदानामितिहासपुराणयोः ।
प्रमाणानां च सर्वेषां तदर्थं चान्यदुच्यते ॥

The Vedas and other sacred scripture convey the supreme God Narayana who is omniscient, creator of all free from defects and inadequacies and supreme.

7. परमोपनिषत् quoted by Srimad Acharya in Tatva Nirnaya states :

अनित्यत्वविकारित्वपारतन्त्र्यादिरूपतः ।
स्वप्नादि साम्यं जगतः न तु बोधनिवर्त्यता ।
सर्वज्ञस्य यतो विष्णोः सर्वदा एतत् प्रतीयते ॥

World is sometimes compared to dream only to bringout non-eternal nature etc. **but not as mithya or false.** The Omniscient God Lord Vishnu knows it all the time, it is not correct to state that it is sublated by knowledge.

8. In Tatpraya Nirnaya, Srimad Acharya in 1-13 states :

सर्वज्ञ ईश्वरतमः स च सर्वशक्तिः
पूर्णाव्ययात्मबलचित्सुखवीर्यसारः ।
यस्याज्ञया रहितमिन्दिरया समेतं
ब्रह्मेशपूर्वकमिदं न तु कस्य चेशम् ॥ १३ ॥

(1) Supreme Vishnu is omniscient, (2) Vishnu is the supreme, (3) He is omnipotent, (4) He has the essence of strength, (5) Consciousness, bliss, vigour are full, (6) He is imperishable, (7) Without His Mandate, Goddess Mahalakshmi and others are not masters of anyone.

9. Under the sutra 1-2-8 ॐ संभोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ, Garuda Purana authority states :

सर्वज्ञ-अल्पज्ञभेदात्, सर्वशक्ति, अल्पशक्तितः
स्वातन्त्र्यपारतन्त्र्याभ्यां संभोगो न ईशजीवयोः ॥

Vishnu is Sarvajna, having all shakti and is independent. Jeeva is exactly opposite of all these. So there cannot be equal enjoyment for both at any time.

॥ श्रीः ॥

४६३. ज्ञानं — ॐ ज्ञानाय नमः ॐ ॥

1. ज्ञानस्वरूपत्वात् ज्ञानं इति ॥

Vishnu is the very swaroopa of ज्ञानम्. Hence He is called by the shabda 'ज्ञानं' itself.

2. Taittariya Upanishad gives the definition of Brahman as 'सत्यं ज्ञानं अनन्तं ब्रह्म' in the second mantra of Brahma Valli. This 'ज्ञानं' denoting Paramatma is further explained as विज्ञानमयः and मनोमयः. This Manomaya is Sankarshana and Vijnanamaya is Vasudeva.

॥ श्रीः ॥

४६४. उत्तमम् — ॐ उत्तमाय नमः ॐ ॥

1. तमो हि दुर्गा । तत् परो हरिः ॥

Vishnu is called 'उत्तमम्' because He is far above Goddess Durga, who is the presiding deity of "Tamo-guna".

2. Gita 15-17 says :—

उत्तमः पुरुषः तु अन्यः परमात्मा इति उदाहृतः ।
यो लोकत्रयं आविश्य बिभर्ति अव्ययः ईश्वरः ॥

This Vishnu Paramatma is उत्तम, is supreme. He is far above the categories of Kshara and Akshara.

॥ श्रीः ॥

४६५. सुव्रतः — ॐ सुव्रताय नमः ॐ ॥

1. सुष्ठु व्रतं यस्य सः = सुव्रतः ॥

Vishnu is called 'सुव्रतः' because He does good and appreciable rules/regulations.

2. In the glorious avatar of Sri Ramachandra He adhered to the auspicious Vrata of honouring the mandates of His father.

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यः ददामि इति एतत् व्रतं मम ॥
इत्यादि शोभनं व्रतं अस्य अस्ति इति सुव्रतः विष्णुः ॥

Whatever takes refuge in Him and whoever prays that he belongs to Him as His servant, then He has taken a wonderful Vrata, that such devotee would be protected out of fear from creatures in the world.

2. शोभनं व्रतं यस्मिन् विषये सः सुव्रतः ॥

Vishnu is called 'सुव्रतः' because He indulges and gives mandates only auspicious and wonderful matters.

3. शोभनं जगत् रक्षणादिकं व्रतं यस्य इति = सुव्रतः ॥

Vishnu has taken the splendid vrata rule for Himself that He would protect / save all the creatures in the universe. **We are living today because only of His Vrata but not due to our virtues.**

4. In Gita Lord Sri Krishna says,

न मे पार्थ, अस्ति कर्तव्यम् । इति न्यायेन केवलपरार्थत्वात्,
शोभनं व्रतम् अस्य इति सुव्रतः ॥

Sri Krishna says that for Him, nothing need be done, since there is nothing to achieve. **All are done only for the benefit of others.** That is very wonderful and it is called as Shobhana Vrata. Vishnu is always doing such Shobhana Vrata, so **He is known as "Suvratah".**

॥ श्रीः ॥

४६६. सुमुखः — ॐ सुमुखाय नमः ॐ ॥

1. शोभनं मुखं अस्य इति = सुमुखः ॥

Vishnu is called 'सुमुख' because His face is with all splendours and wonders.

2. Vishnu is having the most auspicious face. Hence He is सुमुख. मंगलमुखः ॥

When Kingdom – Pattabhisheka was announced His face did not enlarge, When He was ordered to leave for forest, His face did not shrink, **This is - सुमुखः of Lord Sri Ramachanrda.**

3. In Madhva Vijaya, this shabda is used for Srimad Acharya, in 10-15 :

सुमुख मे पुरुषैः परुषैः कथं यमभटैरिव नासि विहिंसितः ॥

The Turkish King was delighted to see the face of Srimad Acharya, without any change, even though hundreds of cruel soldiers with all deadly weapons were surounding him, while being brought to the King.

Srimad Acharya's face was सुमुख because he had the full anugraha of Vishnu who is Sumukha.

॥ श्रीः ॥

४६७. सूक्ष्मः — ॐ सूक्ष्माय नमः ॐ ॥

1. सूक्ष्मरूपत्वात् सूक्ष्मः ॥

Vishnu is called 'सूक्ष्मः' because His Roopa is very subtle.

In the Brahma sutra — Paravidya under 1-4-2. it is stated : ॐ सूक्ष्मं तु तदर्हत्वात् ॐ ॥ which means Vishnu is called 'अव्यक्तः' which means not capable of being seen. This is because He is too subtle. Nobody is subtler than Him.

सूक्ष्ममेव अव्यक्तशब्देन उच्यते ।
सूक्ष्मं च मुख्यं तस्यैव = विष्णुरेव ।

The Pippalada sakha clearly states that He is subtle.

यत्तत्सूक्ष्मं परमं वेदितव्यं, नित्यं पदं वैष्णवं हि आमनन्ति ॥

2. Vishnu is called सूक्ष्मः because He enters the heart of the subtlest body of others and resides there in and saves them.

सूक्ष्मो भूत्वा परशरीराणि अधितिष्ठति तस्मात् सूक्ष्मम् ॥

3. **शोभना = उत्कृष्टा, क्षमा यस्य इति = सूक्ष्मः ॥**

Vishnu is called सूक्ष्मः because His tolerance is too great and is supreme.

4. Again under the aphorism 4-2-9 which runs as ॐ सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॐ ॥ It is stated that the subtlety of Brahma Sri Vishnu is very greater than Prakruti - Mahalakshmi.

सूक्ष्मत्वं च आधिक्यं ब्रह्मणः प्रकृतेः ।
ज्ञानानन्दैश्वर्यादि प्रमाणाधिक्यं च ॥

The extent of the qualities such as knowledge, bliss, power, authority is (incomparably) greater in Brahman than the Prakruti.

Sruti by name "TURA" gives a lovely authority on this proposition.

"सर्वतः प्रकृतिः सूक्ष्मा प्रकृतेः परमेश्वरः ।
ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्येऽधिकाः प्रभोः ॥"

—इति च, तुरश्रुतिः ॥

Paramatma – Prabhu is more subtler than Prakruti; knowledge, bliss, power and authority and other qualities are infinitely more extensive (absolutely perfect) in the Lord than in Prakruti.

5. Srimad Acharya in his Gita Tatparya under the verse 2-18 gives a very lengthy authority bringing the glory of Vishnu, where it says :

स सूक्ष्मः व्यापकः पूर्णः तदीयं अखिलं जगत् ।
तस्मात् तदीयस्त्वमसि नैव सोऽसि कथंचन ॥

Vishnu is too subtle; is most capable; is complete and perfect; the entire universe is pervaded by Him and is under His order and control. Therefore it is spoken as that He is the world, which does not mean identity in the nature.

॥ श्रीः ॥

४६८. सुघोषः — ॐ सुघोषाय नमः ॐ ॥

1. सुष्ठु घोषः वेदात्मकः यस्य इति = सुघोषः ॥

Vishnu is called "Sughosha" because He always makes the good sounds, viz. vedic mantras.

2. The sound coming out of "Panchajanya" conch is सुष्ठु good. That घोषः is coming out of Sri Vishnu – Krishna. Hence He is called 'सुघोषः'.

पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ॥

—गीता 1-15.

These conch sounds of Sri Krishna and Sri Bhimasena mainly and of other Pandavas, frightened the hearts of Duryodhana and Kauravas.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

—गीता 1-19.

Even If, Gita sloka is taken as सुघोषो धार्तराष्ट्राणां, then also it would be proper. This सुघोषः coming out of Panchajanya, Sughosha viz. Lord Sri Krishna, frightened the Kauravas.

3. नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

The 16th verse of Gita – Chapter I, later half states that the names of conches of Nakula and Sahadeva as "Sughosha" and "Manipushpaka".

Vishnu is the Master of Nakula as well as the conch of him by name सुघोषः, Hence Vishnu is called सुघोषः ।

4. Dwadasa stotra states in 1-7 :

सन्ततं चिन्तयेत् कण्ठं भास्वत्कौस्तुभभासकम् ॥

From the Neck of the Lord Hari always, these authorless **अपौरुषेय** vedas are coming out. This nada is really the greater सुघोषः । Hence Lord Vishnu is called सुघोषः । Since there is no difference between Him and His actions).

5. Chandogya Upanishad find in 2-22-1 :

वनर्दि साम्नो वृणे पशव्यमित्यग्नेः उद्गीथोऽनिरुक्तः प्रजापतेः
निरुक्तः सोमस्य, मृदु लक्षणं वायोः ।

Here different modes of singing 'Saman' (God) for different deities are explained.

The best and foremost one being the one, which God Himself adopts. This is called वनर्दि. It is सुघोषः in the primary sense. This will be similar to the voice of a bull which is just 1¼ years old. The sounds of Agni is like that of cow; the sounds of Chaturmukha Brahma will be very majestic. That of Chandra will be like a bell. That of Sri Vayu will be very soft like clouds.

6. स्वाध्याय–घोषो यस्य अस्ति सघोषः स तु कीर्तितः।
औपनिषदःस्वाध्यायघोषः अस्य इति सुघोषः ॥

Vishnu has the delightful voice of the infinite vedas in praise of Him.

॥ श्रीः ॥

४६९. सुखदः — ॐ सुखदाय नमः ॐ ॥

1. सुखं अयोग्यानां द्यति खण्डयति इति = सुखदः ॥

Vishnu is called "Sukhadah" because He destroys the happiness of the wicked asuric souls.

2. सुखं मौक्तिकं ददाति इति सुखदः ॥

Vishnu is "Sukhadah" because He bestows permanent sukha – happiness to the devotee and He is the bestower of Moksha and there is no comparisen to that happiness.

मोक्षप्रदो वासुदेवोऽखिलस्य वायुश्च तदनुज्ञया ।

Vasudeva = Vishnu is the bestower of Moksha and as per His Mandates, Mahalakshmi and Vayu also bestow Moksha to the devotee of Sri Vishnu.

3. एवं सदाचार-समाधि-अनुष्ठापनेन तन्निष्ठेभ्यः फलं परमसुखं ददाति इति सुखदः ॥

Vishnu bestows the fruit in the form of supreme bliss – Sukhada on those who practise good conduct and deep meditation of Him.

The sutra 1-1-7 ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ clearly states that Vishnu is the bestower of Moksha which is sukha swaroopa.

॥ श्रीः ॥

४७०. सुहृत् — ॐ सुहृदे नमः ॐ ॥

1. शोभनं हृन्मनो यस्य असौ सुहृद् ॥

Vishnu is called सुहृद् since He has splendid good and noble mind.

2. शोभनं भक्तकृतकर्मफलं हरति स्वीकरोति इति सुहृत् ॥

Vishnu is called सुहृत् because He takes into account the karmas done by the devotee and blesses them.

3. Bhagawat Gita 6-9 says :

सुहृन्मित्रार्युदासीन मध्यस्थ द्वेष्यबन्धषु ।
साधुष्वपि च पापैषु समवृद्धिः विशिष्यते ॥ ९ ॥

(1) सुहृत्—One who does help to the other, without expecting anything in return.

(2) मित्र—One who knows the danger forthcoming and saves from that future danger.

(3) अरि—One who commits murder and other henious crimes.

(4) उदासीनः—Indifferent from the help to be done and also not doing injustice.

(5) द्वेष्यः—One who does what we hate.

(6) बन्धुः—One who does help.

(7) साधुषु अपि—Those who do virtuous deeds.

(8) पापेषु च—is the sinners.

समबुद्धिः विशिष्यते ॥ should have same mind in all, then that there is one excellant man.

This means **the presence of Paramatma in all these 8 categories are the same. There is no difference in God, present in them. But there is difference in them.**

Vishnu is definitely सुहृत् to us. He is called अनिमित्त बन्धुः—that is, helping us without anything in return.

NOTE

Every second, the pure and true devotee should meditate that Vishnu is सुहृत् because :—

(1) He does all help without anything in return from us to Him.

(2) Further it is impossible to pay anything in return to Him, since all and everything belongs to Him only absolutely.

(3) The prayer should be to the Lord Vishnu as
"Every thing belongs to you."
"You are the owner of all."
"Please protect me from this samsara."
"You are the best सुहृत्".

3. Vishnu is called as सुहृत् — विष्णुः मे परमः सुहृत्.

यः सर्वगुणसंपूर्णः सर्वदोषविवर्जितः ।
प्रीयतां प्रीत एवालं विष्णुर्मे परमः सुहृत् ॥

because He is अनिमित्तोपकारकृत्। He does help to the devotees without expecting anything in return. To help the devotees is His Swabhava.

किमस्मिन् करवाणि इति अपकारिण्यपि शोभनम्।
यस्यास्ति हृदयं सोऽयं सुहृत् इति अभिधीयते ॥

Friendliness is that quality of a benevolent person who wishes the good even for those who have not helped in any way and Vishnu does so, to His devotees.

॥ श्रीः ॥

४७१. मनोहरः — ॐ मनोहराय नमः ॐ ॥

1. **मनो गोपीनां हरति इति मनोहरः ॥**

Vishnu is called 'मनोहरः' because He has captured the minds of gopies.

2. **मन्यते इति मनो, हरति हविरादिकमिति हरः। मनश्चासौ हरश्चेति = मनोहरः ॥**

He thinks well always and in the yajnas, He takes away all the offerings to save the devotees, Hence He is called हरः ॥

3. In Yukti Mallika, under भेदसौरभम् – Verse 280 states :

अवधारयन्ती प्रकृति प्राकृतांशविवर्जितम्।
केवलानुभवानन्द रूपकार मनोहरम् ॥

Vishnu has absolutely no connection with Prakruti at all. He is totally devoid of प्रकृतिसंबन्धः। He is very any pleasant मनोहरः and pleasing to all. He is having pleasant and pleasing body which has no material connection.

अप्राकृत मनोहर आकारतां सदृढं स्थापयन्ती श्रुतिः नारायणस्य ।

Hence Vishnu is called मनोहरः ।

4. Devasharma devotee of Sri Vayudeva extols Lord Srinivasa in Aditya Purana, as under in 3-28 :

पारिजातहरं पापहरं गोपीमनोहरम् ।
गोपीवस्त्रहरं गोपं श्रीनिवासं भजेऽनिशम् ॥ २७ ॥

Lord Sri Krishna snatched away Parijata tree from Indraloka, who would destroy all the sins. He is the wonder for all Gopika women. He is superb with handsomeness.

5. In Aditya Purana, under the second Adhyaya while the beauty of Sri Venkateswara's Vigraha is being described, Devasharma states in 2-11 :

शेषो बहुसहस्राक्षः सदाऽन्तस्थोऽप्यचिन्तयत् ।
अस्य स्वाम्यङ्घ्रिसौन्दर्यं विचित्रं सुमनोहरम् ॥ ११ ॥

Sesha is having many eyes. Always near to Him he thought over like this. The beauty of the feet of our Swami is peculiar and extra-ordinary. It is most handsome and attractive.

6. Vishnu is called as "Manoharah" because He captivates the heart.

सौहार्देन तेषां भक्तानां मनो हरतीति मनोहरः ।
भक्तानां मनसा ह्रियत इति मनोहरः ॥

॥ श्रीः ॥

४७२. जितक्रोधः — ॐ जितक्रोधाय नमः ॐ ॥

1. जिताः क्रोधरूपाः दैत्याः येन इति = जितक्रोधः ॥

   Vishnu is called 'जितक्रोधः' because He has won over anger oriented Daityas.

2. जितः क्रोधो येन इति = जितक्रोधः ॥

   Vishnu is called 'जितक्रोधः' because He has won over and has overcome anger.

3. During churning of the milky ocean, Vishnu, as Mohini saw that the asuras leave their anger over the devatas. Hence He is called जितक्रोधः.

   असुराणां सुरेषु क्रोधः जितः इति । रक्षसां देवविषये येन क्रोधो विनिर्जितः । सः जितक्रोधः आख्यातः हि ॥

4. जितक्रोधः should be very properly understood. Paramatma gets anger, no doubt, when atrocities are committed by the asuras towards His Devotees, say for example,

   Kamsa—against Ugrasena,

   Duryodhana—against Pandavas,

   Ravàna—against Sita and various monkeys who are all Devatas,

   Jarasandha—against Sri Bheemasena,

   Hiranyakasipu—against Bhakta Prahlada etc. etc.

   In all cases, He wins over that anger towards these daityas, because those daityas are destined to go eternal hells. To send a person to eternal hell is not simple or a easy joke. That sinner has to commit very

henious crimes towards Paramatma as well as towards Parasukla Traya.

Sri Vishnu wins over anger towards them at that time and does not destroy them at that time and allows them to commit the sins so that they reach eternal hells which their final destiny as per Vedas. So to protect the satwic souls by retaining the authority for Vedas, He wins over anger towards those henious, wicked daityas when they do atrocities. Within a fraction of a second, He can destroy them and tolerates for this reason. Hence He is Jitakrodha.

॥ श्रीः ॥

४७३. वीरबाहुः — ॐ वीरबाहवे नमः ॐ ॥

1. वीरः विक्रमशाली बाहुः अस्येति वीरबाहुः ॥

   Vishnu is called "Veera Bahu" because He has very strong and powerful shoulders.

2. वीराः राजानः बाहुभ्यां यस्येति वीरबाहुः ॥

   Vishnu is called "Veerabahu" because He has produced many brave kings out of His shoulders.

3. स्फुरत्कटक-केयूरमाला-मथनखेला-अहमहमिका-व्यतीहार-विक्रान्त-बाहवः सहस्रं अस्येति वीरबाहुः ॥

   Vishnu has a thousand Arms which with one another is the wonderful act of churning the milky ocean – Arms which are shining with effulgent braclets, armlets and garlands.

॥ श्रीः ॥

४७४. विदारणः — ॐ विदारणाय नमः ॐ ॥

1. विदाराः भार्यारहिताः सन्न्यासिनः, तेषां 'णः' सुखं यस्मात् इति ॥

Vishnu is called 'विदारण' because He alone brings happiness to saints and sanyasins.

2. विशेषेण दाराणां गोपीनां णः सुखं यस्मात् सः विदारणः ॥

Vishnu is called 'विदारणः' because with all speciality He brought happiness to Gopies.

3. नृसिंहरूपेण हिरण्यकशिपु-विदारणः ।

Vishnu is called 'विदारणः' because by His Roopa as Narasimha, He killed "Hiranyakashipu" and torn him off.

4. विद्वद्भिः ज्ञानिभिः आ सम्यक् अर्यते गम्यते इति = विदारणः ॥

By the knowledgeable devotees, He is to be reached and so, Sri Vishnu is called 'विदारणः'.

5. दुष्टान् विदारयति इति विदारणः ॥ (असुरान् विदारयति)

He tears of the wicked people and so Vishnu is called 'विदारणः'.

6. विगतः दारकः यस्य इति विदारणः ॥

Vishnu is called विदारणः since He has surpassed splitting of any kind.

7. विदा आ सम्यक् रमयति इति = विदारणः ॥

Vishnu is called 'विदारण' because He plays well and brings happiness to others.

8. दिव्यहेतिभिः राहुमुखान् विदारितवान् इति 'विदारणः' ।

Vishnu is called as Vidaaranah because He with celestial weapons cut off Rahu and others.

॥ श्रीः ॥

४७५. स्वापनः — ॐ स्वापनाय नमः ॐ

1. स्वापनः = स्वपयति इति ॥

In order to clear off the agonies of the Jivas, He takes the form of Pragya roopa and makes them sleep.

Under Vishnu Tatva Vinirnaya Teeka, Sri Jayatirtha Mahaswami in the Teeka states :

विश्वस्योदयमातनोति, तदनु त्राणं विधत्ते पुनः
सौख्यासीतरहानिसाधनमलं वक्ति श्रुतीर्व्यञ्जयन् ।
स्वापं प्रापयति श्रमापहृदये कल्पावसाने च यः
तं देवं पितरं पतिं गुरुतमं वन्दे रमावल्लभम् ॥ १ ॥

स्वापं प्रापयति श्रमापहृदये—In order to clear off all the agonies and miseries, the Jiva is made to sleep without dreams by the anugraha of Pragya-namaka Paramatma.

2. स्वापं नयति इति = स्वापनः ॥

Vishnu is called 'स्वापनः' because He brings dreamless sleep to satwic and other souls.

3. Paramatma Vishnu is called as "Swapanah" because His elegant and lovely smlies, sweet glances and the play of His eye brows, Bhagawan fascinates and brings under His control those that stay behind when others have gone.

कटाक्षभ्रूविलासाद्यैः नष्टशिष्टान् जनानपि ।
योऽसौ सम्यङ् मोहयति '<u>स्वापनः</u>' परिकीर्तितः ॥

4. अपां समूहः आपं सुष्ठ्वापं नयतीति स्वापनः ॥

Vishnu is called as स्वापनः because He conducts with acquaties (creatures in the waters) in a splendid way.

॥ श्रीः ॥

४७६. स्ववशः—ॐ स्ववशाय नमः ॐ ॥

1. स्वं = धनं वशे यस्येति = स्ववशः ॥

Vishnu is called 'स्ववशः' because all the wealth are under His control and custody.

2. स्वस्य वशः = स्ववशः = स्वतन्त्रः ॥

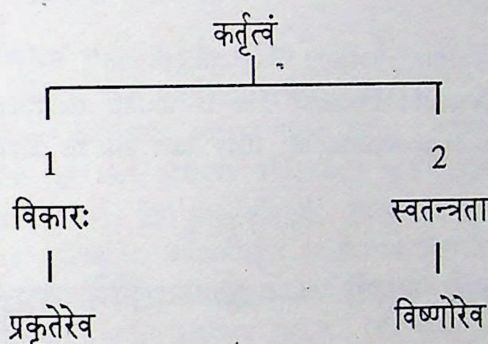
Vishnu is called 'स्ववशः' because He is independent and is under His control only. All there, He is not under the control of any one at all.

3. सुष्ठु वन्ति स्वात्मानं गच्छन्ति जानन्ति वा याचन्ते आलिङ्गन्ति वा प्राज्ञरूपं प्रलये प्रविशन्त्युदरं इति स्ववास्तेषां शं सुखं यस्मात् सः स्ववशः ॥

Vishnu is called स्ववशः because He in the time of Pralaya enters His stomach and that roopa is called "Pragya" and sportfully plays there.

4. Vishnu is called स्ववशः because the activities of all are under His control and command; but His activities are only under His desire but not bound to anyone else at all.

Srimad Acharya in his Gita Bhashya under 3-5 states that (i) creative activity is of two kinds namely (a) विकारः and (b) स्वतन्त्रता. The first one belongs to Prakruti while the second one belongs to Sri Vishnu only.



This is quoted by Paingi sruti as under:

कर्तृत्वं द्विविधं प्रोक्तं विकारश्च स्वतन्त्रता ।
विकारः प्रकृतेरेव विष्णोरेव स्वतन्त्रता ॥

—इति पैंगिश्रुतिः ॥

5. Similarly the knowledge of the Lord is completely known to Him only; but not to others. He knows about all others completely. His knowledge is independent. It depends upon Himself only but not on any other factor. Gita states in 10-15 as:

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

स्वयमेव आत्मना आत्मानं वेत्थ न अन्यान् ॥

Hence Vishnu is called स्वानशः ॥

6. When the satwic soul is in deep sleep, that is in सुषुप्ति When the satwic soul is in deep sleep, that is in सुषुप्ति अनस्था, Vishnu plays as He desires with them who are all His own.

स्वकीयैः सह सुप्तेषु तेषु स्वैरविहारवान् ।
भवति स्ववशः ।

7. स्ववशः is a beauty, because स्व means स्वातन्त्र्यात् स्व इति प्रोक्तः ।

Paramatma Vishnu is called as 'स्व' since He is independent because He is alone independent and all other are dependent, they are all in His control वश।

॥ श्रीः ॥

४७७. व्यापी — ॐ व्यापिने नमः ॐ ॥

1. व्याप्नोति इति = व्यापी ॥

Vishnu is called "Vyapi" because He is all pervasive.

2. "सर्वान् लोकान् व्याप्नोति" इति प्रमाणम् ॥

Vishnu pervades in all regions. This is authentic and hence He is called "Vyapi".

3. Vishnu pervaded in all the devatas, the asuras, the Mandara Mountain, Vasuki serpent, and all at the time of churning the milky ocean. So He is Vyapee.

देवरक्षो-मन्दरेषु वासुकि-प्रभृतिष्वपि ।
आप्यायनाय शक्त्या च 'व्यापी' स्यात् व्यापनादसौ ॥ इति ॥

4. While understanding Vishnu as 'व्यापी' — the correct prameya should be understood. His potency or shakti to pervade is very vast. But He pervades Himself in the space available. space is not created by Him. It is anadi nitya.

Then the question would arise why not God create some more space and demonstrate His shakti to

pervade there also. He can very well do that. In vedantic philosophy there should not be a question at all, as to whether God can do this or that. He can do and is capable of doing anything. कर्तुं; अकर्तुं; अन्यथाकर्तुं समर्थः भगवान् विष्णुः ॥

So the question should be, as to why He is not doing that ? He does not create space because, once He creates then it becomes anitya but Vedas declare space as nitya. So by His action, He does not want Vedas to be contradicted, for the simple reason, that Vedas are the only valuable authorities to prove the existence of entities which are beyond the jurisdiction Jnana Indriyas. Like God, virtue, vice, heaven, moksha, dharma, adharma and so on. That Vedic authority, God does not want to disturb, in mercy to satwic souls to work out for emancipation. Hence vyapee व्यापी has such inner truth in it.

॥ श्रीः ॥

४७८. नैकात्मा — ॐ नैकात्मने नमः ॐ ॥

1. अनेकशरीरः अनेकस्वामी ॥

   Vishnu is called 'नैकात्मा' because He has many bodies in many avataras like Matsya etc. At the time of churning the milky ocean, He took infinite roopas and He is called "Ajita" at that time.

2. अजायमानो बहुधा विजायते इति श्रुतेः ॥

   The Sruti states that though God is never born, still He takes many many avatars.

3. Vishnu is called नैकात्मा because by His special capacity. He,

विशेषशक्त्या निर्भेदानेकस्वरूपत्वात् नैकात्मा ॥

The Brahma Tarka states :—

एकं रूपं हरेर्नित्यं अचिन्त्यैश्वर्ययोगतः ।
बहुसङ्ख्यागोचरं च विशेषादेव केवलम् ॥

Hari by His extra-ordinary power and capacity shows many many roopas though He is only one. It would be possible for Him alone.

4. नैकात्मा—He is the Master for many; which means the Master for all. The best form of Upasana is that, Vishnu is My master. मम स्वामी – मम आत्मा इति ॥

This is stated in the sutra 4-1-4 :

ॐ आत्मेति तु उपगच्छन्ति ग्राहयन्ति च ॐ ॥

Paramatma Vishnu is आत्मा – Atma. आतत्ते भृत्यान् इति = He is our Master and such upasana should always be made.

आत्मेत्युपासनं कार्यं सर्वथैव मुमुक्षुभिः ।
नानाक्लेशसमायुक्तोऽप्येतावन्नैव विस्मरेत् ॥

—इति Bhavisyat Parva.

The upasana that Vishnu is my master should always be made whatever may be the obstacles. This should never be forgotten. Hence Vishnu is called as 'नैकात्मा'.

5. Paramatma taking many roopas can be seen at the time of churning the miky ocean.

(i) He took the roopa of Koorma and brought the Mandara mountain upwards.

(ii) He took Mohini roopa and gave nectar to Devatas.

(iii) He took Dhanvantari roopa and held Amruta Kalasa.

(iv) He took Ajita namaka roopa and was garlanded by Mahalakshmi etc. etc.

Hence Sri Vishnu is :

नैकात्मा कौर्म मोहिन्याद्यवतारकैः ।
नैकात्मा इति श्रुतः सम्यक् ॥

॥ श्रीः ॥

४७९. अनेककर्मकृत् – ॐ अनेककर्मकृते नमः ॐ ॥

1. सृष्टिस्थित्याद्यनेकव्यापारकृत्, अनेककर्मकृत् ॥

Vishnu is called 'अनेककर्मकृत्' because He does various activities like creation, destruction, protection etc. etc.

2. In the second sutra 1-1-2 : ॐ जन्माद्यस्य यतः ॐ while giving the definition / lakshana for Brahman it was said :

उत्पत्तिस्थितिसंहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिरेकराट् ॥ इति स्कान्दे ॥

Paramatma = Brahman = Vishnu does many many karmas, like :—

(1) creation (ii) sustenance (iii) destruction (iv) putting in regulation, (v) bestower of Jnanam (vi) bestower of ignorance (vii) controller of bondage (viii) bestower of moksha.

Like this, all these are done by Vishnu alone independently. Not only these eight but infinte activities. These eight are mentioned to show that at least a person aspiring for moksha should understand

that Vishnu alone does all these eight activities for all. Now here in the Jagat, such a person is not found to do all these karmas. So this जगज्जन्मादि कर्तृत्व is a distinct and unique lakshana in Vishnu and no other one has, these qualities.

॥ श्रीः ॥

४८०. वत्सरः — ॐ वत्सराय नमः ॐ ॥

1. वसत्येव अखिलं अस्मिन् इति वत्सरः ॥ (वासयति रमयति इति)

Vishnu is called 'वत्सरः' because all live due to Him and by His Grace.

2. वत्सं वत्सासुरं रेपयति नाशयति (रीङ् क्षय इति धातुव्याख्यानात् वत्सरः) ॥

As Lord Krishna, He killed the asura who came in the form of calf. Hence Vishnu is called 'वत्सरः'.

3. वत्सैः रमते कृष्णावतारे इति = वत्सरः ॥

Lord Krishna – Vishnu is called वत्सरः because in the avatar of Krishna, He played and also brought great joy and happiness to the children.

4. वत्सरः means He who lives with in all beings who makes them dynamic. Vishnu is residing in all the Jeevas and stimulates them to be dynamic.

पुरुषार्थस्थापनाय सर्वान्तर्वसनाच्च यः ।
धर्यात्मा वत्सरः स स्यात् मुन्यणोऽभीष्टदो मनुः ॥ इति ॥

He lives in all वसति and also sees that the Jeevas work. The sutra 1-2-13 ॐ अन्तरः उपपत्तेः ॐ, this point is fully discussed. चक्षुरन्तःस्थो विष्णुरेव—The person residing in the

eyes is Bhagawan Vishnu only. Not only in the eyes in the whole body. Then a doubt may crop up, that this issue of residing inside has been already established in the sutra 1-1-20 : ॐ अन्तस्तद्धर्मोपदेशात् ॐ. Then whey again here? For which, Srimad Acharya brings to our notice about that 'रेप' अन्तरः (not mere अन्तः). This indicates, as said sloka 267 of Anuvyakhyana.

अन्तःस्थित्वा रमणकृत् अन्तरः स उदाहृतः ।
रमणं च आत्मशब्देन आदेयं मातीति च उच्यते ॥ २६७ ॥

Vishnu not only resides inside but also makes us to be dynamic and active. He is not like a python being actionless. अजगरवत् न इत्याशयः ॥

So Vishnu is वत्सरः brings the truth that He resides in us and makes to be active to do our sadhanas and **we should be ever indebted to Him.**

॥ श्रीः ॥

४८१. वत्सलः — ॐ वत्सलाय नमः ॐ ॥

1. भक्तस्नेहवत्वात् वत्सलः ॥

   Vishnu is called "Vatsala" because He has mercy and affection towards His devotees just like cows have towards their calves.

2. वत्सान् = स्वभक्तान् लाति = पालयति इति वत्सलः ॥

   Vishnu always protects His Devotees and therefore He is called as वत्सलः ॥

3. Srimad Acharya has quoted one Brahmanda Purana authority in Bhagawata Tatparya Nirnaya under 7-9-2 and 3 which contains 'वत्सलः' to Paramatma, which is very important.

प्रह्लादे चैव वात्सल्यदर्शनाय हरेरपि ।
ज्ञात्वा मनस्तथा ब्रह्मा प्रह्लादं प्रेषयत्तदा ॥

एकत्रैकस्य वात्सल्यं विशेषाद्दर्शयेद्धरिः ।
अवरस्यापि मोहाय क्रमेणैवापि वत्सलः ॥

—इति ब्रह्माण्डे ॥

When Narasimha roopi Bhagawan appeared from the pillar, all were afraid. Even Mahalakshmi and Chatur-mukha pleaded that they have not seen such roopa earlier. At that time, devotee Prahlada was ordered to pacify the Lord which he did. **All these are stated only to delude the wicked and asuric souls.** This is because such roopa have all been seen by them long ago earlier before Prahlada had seen now.

Further the situation is justified on the basis of **'भिक्षुकन्याय'** - that is begger example. When the begger cries for food on the path of hunger death, on the road, the mother offers food to him, leaving the child temporarily. Like that, Prahlada had been shown Vatsalya now.

Srimad Acharya states here that been such action is also to delude the wicked souls, **because even on temporary basis, Paramatma will not leave gradation – Taratamya which is very important.** The authority before telling as **'वत्सलः'** contains twice "Api" and this prameya is hinted by this Api shabda vatsalya is first and foremost for Vishnu is on Mahalakshmi, and there on Chatur-muka Brhama then as per gradation which is a golden, pious rule, never to be deviated.

॥ श्रीः ॥

४८२. वत्सी — ॐ वत्सिने नमः ॐ ॥

1. वत्सी = श्रीवत्सवान् ॥

   Vishnu is called 'वत्सी' because He has Goddess Malalakshmi in His Chest.

2. वत्सली भक्तेषु दयावान् ॥

   Vishnu is called 'वत्सी' since He has mercy on His devotees and is having affection.

3. वत्सपालकत्वात् <u>वत्सी</u> ॥

   Vishnu is called 'वत्सी' since in the avatar of Lord Krishna, he saved many many calves.

4. ब्रह्मादयो वत्सो अस्य इति वत्सी ॥

   Vishnu is called वत्सी since Chaturmuka Brahma and others are His sons / children.

5. Vishnu is called as वत्सी because He destroyed the asura who came in the roopa of a vatsa calf and started eating the calves in Gokula.

   वत्सान् पान् वत्सरूपं हत्वा

   Sri Krishna was protecting all the calves. Sri Krishna killed "Vatsasura". सः मां अवतात् — Let that Sri Krishna protect me always — is the prayer in Krishna Charitra Manjari.

6. वत्सं पातीति वत्सी—Sri Krishna protected the child of His Guru Sandeepinyacharya and brought him back to life. Hence Vishnu is called as 'वत्सी'.

7. वत्सः means "a year" वत्सी means having an year. Nobody can know about the year of Vishnu. Hence He is called as वत्सी. Even a second or fraction of a second and that exact fraction, none knows.

The span of yugas are given below :

Kaliyuga	4,32,000	years
Dwaparayuga	8,64,000	years
Tretayuga	12,96,000	years
Krutayuga	17,28,000	years
	43,20,000	

Like that 1000 chaturyugas is half day for Chaturmukha. 432 crores years is half day. So his 100 years would be 432x2x360x100 = 3,11,04,000,00,00,000 years. **For Paramaṭma, it is not been the time of a fraction of second.** So His Varsha none knows. So Vishnu is called as वत्सी, which is unique and He only knows about it.

॥ श्रीः ॥

४८३. रत्नगर्भः — ॐ रत्नगर्भाय नमः ॐ ॥

1. रत्नानि गर्भे यस्य सः = रत्नगर्भः ॥

Having ratnas and precious stones in His stomach, and so He is called "Ratnagarbha".

2. वेद रत्नानां प्रतिपाद्यः = रत्नगर्भः ॥

Vishnu is called "Ratnagarbha" because He is told by all Vedas and He is spoken of in all Vedas, which are like ratnas.

3. रत्नानीव गर्भो यस्य सः रत्नगर्भः ॥

Vishnu is called "Ratnagarbha" because His stomach is like "Ratna" so precious and valuable.

4. रत्नानि इव तस्य गर्भे ऋजुयोगिनः विद्यमानत्वात् रत्नगर्भः ॥

Paramatma is called as "Ratnagarbha" because in His Belly, He has plenty of Ratnas, that is, Ruju yogins. Each Ruju yogins complete 100 kalpas sadhana before entering into Ruju Gana. Then starting from Kalki to Chaturmuka Brahma, again each one completes another 100 hundred kalpa sadhanas. So Ruju yogi, when he completes the seat occupation as Chaturmukha Brahma had completed 200 Kalpa sadhana which any human brain may not be able to fully visualise. So, they are very precious "Ratnas". All of them are in the belly of Vishnu and Vishnu is called as "Ratnagarbha".

॥ श्रीः ॥

४८४. धनेश्वरः—ॐ धनेश्वराय नमः ॐ ॥

1. धनानां ईश्वरः = धनेश्वरः ॥

Vishnu is called 'धनेश्वरः' because He is the Master and Lord of all wealth.

2. धनस्वामी = धनेश्वरः ॥

Vishnu is called धनेश्वरः because He is the Swami or the Master of all wealth.

3. धनेश्वरः = कुबेरः, that has been told as Vibhuti of the Lord. Bhagavat Gita, 10-23 : says :—

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

Lord Sri Krishna is within Kubera who is the Lord of all wealth. In Kubera, Lord Vishnu is in the name of "Vittesa".

4. Vishnu is called as 'धनेश्वरः' because He is very quick in bestowing of wealth to His true devotees.

तत्तदिष्टद्रव्यदाने शीघ्रकारी धनेश्वरः ॥

5. Vishnu is called as धनेश्वरः because He is the bestower of all wealth to Kubera who is the master of weatlh. This Kubera splendidly states this point, in a moving away, in Bhavishyottara Purana, at the time of Sri Srinivasa's marriage. Lord Srinivasa tells Kubera :

साधयस्व महाभाग कल्याणं मे कलौ युगे ।
दत्वा धनं यावदुक्तं पुत्रेण नरवाहन ॥

Srinivasa. said :

Oh! Most virtuos and fortunate Kubera, whatever wealth Chatrumukha, My son, needs give that money to him. In the age of Kaliyuga My marriage, let it be performed. You do that.

वासुदेववचः श्रुत्वा वसुपालोऽब्रवीद्धरिम् ॥

These words of Lord Srinivasa were heard by Kubera. Kubera submits :

बहूनां जीवराशीनां मध्ये कोऽहं जगत्पते ।
नियोजितेन भवता रक्षितं त्वद्धनं मया ॥

Among the infinite millions of souls, where do I stand ? The wealth is created by you (Srinivasa is धनेश्वरः) is only your wealth. **All wealth is protected by you only, Lord Srinivasa.**

Hence Lord Srinivasa, Vishnu is Dhaneswara. All are His property and nothing belongs to us or anybody.

॥ श्रीः ॥

४८५. धर्मकृत्—ॐ धर्मकृते नमः ॐ ॥

1. कृतकृत्योऽपि लोकसंग्रहार्थं धर्मं करोति इति धर्मकृत् ॥

Vishnu is called 'धर्मकृत्' because He does Dharma even though He has achieved all that have to be reached. Under the sutra 2-1-33 : ॐ न प्रयोजनवत्त्वात् ॐ it is established that there is no gain at all for Him by this creation etc. of the Jagat. But still Paramatma does why ? Because Vishnu is धर्मकृत्— It is His Nature to do dharmic activities.

2. दैत्यानां धर्मं छिनत्ति इति = धर्मकृत् ॥

Vishnu is called 'धर्मकृत्' because He destroys the dharmas of the wicked daityas.

3. The Bhagawat Gita says in 3-22 :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

Lord Krishna states to Arjuna that there is noting to be achieved by Him in all the worlds. Yet He does Karmas so that others can take a lesson from it.

4. Any dharmic activity cannot be done by any body without the Grace of Maha Vishnu, even though he may be a great Jnani. Hence Vishnu is called as धर्मकृत्।

सर्वं जनं धार्मिकयन् लीलानुग्रहलक्षणम् ।
धर्मं करोति यस्माद्धि तस्मात् 'धर्मकृत्' उच्यते ॥

All dharmic activities are done by Sri Vishnu only is stated in the sutra 2-3-42 :

ॐ कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ

There in the Bhashya, an authority from Bhavisyat Parva is quoted which is ·**the last word in Vedantic philosophy** and all doubts are cleared by that, in to-to.

[१]पूर्वकर्म [२]प्रयत्नं च [३]संस्कारं चाप्यपेक्ष्य तु ।
ईश्वरः कारयेत् सर्वं तच्चेश्वरकृतं स्वयम् ॥

Hence Vishnu is धर्मकृत् (कर्मकृत्).

अनादित्वाददोषश्च पूर्णशक्तित्वतो हरेः ॥ इति ॥

5. Vishnu is the धर्मकृत् or (कर्मकृत्) and by His Prasada only all take place.

ॐ परात्तु तच्छ्रुतेः ॐ (2-3-41) states, in the Bhashya :

कर्तृत्वं करणत्वं च स्वभावश्चेतना धृतिः ।
यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया ॥

and so Vishnu is the sole धर्मकृत्.

॥ श्रीः ॥

४८६. धर्मगुप् — ॐ धर्मगुपे नमः ॐ ॥

1. **धर्मसाधनभूता गावः = वेदादिरूपा, यस्य सः धर्मगुः तं पाति इति = धर्मगुप् ।**

Vishnu is called धर्मगुप् because to establish and prove the dharmas the Vedas are there. Vishnu protects the Vedas, hence He is called धर्मगुप् — that is protector and saviour of Vedas. Actually He saved Vedas by taking Varaha and Matsya avatars. Further He saved the Vedas by the Vedavyasa roopa by composing the great Paravidya – Brahmasutras, to save the authenticity of Vedas.

2. धर्मं भीमाग्रजं पुण्यं वा गोपयति इति धर्मगुप्.

Vishnu is called 'धर्मगुप्' because He saved and protected King Dharmaraja from various calamities.

How Lord Sri Krishna saved Dharmaraja from the sins can be appreciated by seeing Tatparya Nirnaya 30-3 sloka. The worst sin that one can do, is disobey or disbelieve the works of Paramatma.

Aswamedha yaga was performed, as generally understood, is to clear the sins, by killing Bheesma, Drona, Karna, Duryodhana by a little improper means. Dharmaraja was also under this misapprehension. Lord Krishna explained that the means adopted to eliminate them was cent percent perfect. But yet Dharmaraja doubted. Such doubt and feeling is the worst sin for Dharmaraja and to clear that Aswamedha yaga was done.

अपापे पापशङ्कित्वात् अश्वमेधैर्यजाच्युतम् ।
कृतं राज्यं च धर्मेण पालयापालकाः प्रजाः ॥

3. धर्मान् गोपायति = रक्षति इति धर्मगुप् ॥

Vishnu is called 'धर्मगुप्' because He protects the dharmas.

Bhagavat Gita states : 4-8 :

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ १ ॥

In order to establish the dharma. Lord Krishna takes avatar in all yugas and protects the same.

4. Paramatma Vishnu is called as धर्मगुप् because for the satwic souls who are His Devotees, He bestows Artha

and Kaṃa, but still He protects them and bestows Moksha ultimately.

दत्तावपि अर्थकामौ, दुर्विषयात् निवर्त्य, ताभ्यां हितधर्म-रक्षणात् धर्मगुप् ।।

कामं दत्वा अपि अर्थकामौ निवर्त्य विषयान्तरात् ।
ताभ्यां हितस्य धर्मस्य रक्षणात् 'धर्मगुप्' स्मृतः ।।

।। श्रीः ।।

४८७. धर्मी — ॐ धर्मिणे नमः ॐ ।।

1. **नियामकतया धर्मो यमोऽस्तीति = धर्मी ।।**

   Vishnu is called 'धर्मी' because He is the regulator of Yama.

2. **धर्म आधारत्वात् धर्मी ।।**

   Vishnu is called धर्मी, because "Dharma" is His property and He is the supporter of all dharmas.

3. Vishnu is called as 'धर्मी' because He has well known 'Dharma' as a common means for all His acts. There will not be any single act of Him, at any time, at any place, with any one will have the taint of adharma even to a very small insignificant extent. He is "Dharma Murty" and so Vishnu is "Dharmee".

   साधारणोपकरणं धर्मो यस्यास्ति केवलम् ।
   स वै 'धर्मी' इति विज्ञेयः षडर्णो धर्मदो मनुः ।।

4. Vishnu protects Dharmas always and so He is called as "Dharmee".

   धर्मरक्षकत्वात् धर्मी, इति ।

Lord Sri Krishna declares in Bhagavat Gita, in 4-7 as :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

So whenever dharmas fall down or reduces to nullity at that time He takes Avatara and protects the dharmas and so Sri Vishnu is Dharmee.

In Kaliyuga, He sends Sri Madhva and by his 37 works Dharmas are protected and Srimad Acharya is Dharma swaroopa.

तन्नियामकत्वात् धर्मी विष्णुः ॥

5. In Srimad Bhagavatam 9-21-56,

यदा यदा हि धर्मस्य जयो वृद्धिश्च पाप्मनः ।
तदा तु भगवान् ईशः आंत्मानं सृजते हरिः ॥

Then Sri Krishna took Avatar and eraced adharmas committed by Kamsa, Jarasandha, Duryodhana, Putana, Arista, Yeomahara, Sakatasura, Trunavrata, Bakasura etc. etc.

॥ श्रीः ॥

४८८. सदसत्क्षरम् — ॐ सदसत्क्षराय नमः ॐ ॥

1. Vishnu is called 'सदसत्क्षरम्' because He destroys all the five Bhootas like earth, water, fire, sky air at the time of pralaya.

This has been stated in the sutra 1-2-9 ॐ अत्ता चराचरग्रहणात् ॐ, where Srimad Acharya gives an authority of Skanda Purana, which shows that Sri Vishnu swallows all, at the time of Mahapralaya.

Hence He is called as सदसत्क्षरम्।

स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु।
वासुदेवः परः पुंसां इतरे अल्पस्य वा न वा ॥ इति स्कान्दे ॥

सत् = मूर्तं which means that which are within the limits like earth, water, fire : असत् = that which are beyond limits and counting, they are air, sky.

2. न विद्यते अस्मात् अन्यः गुणाधिकः इति असत्।

There is none other than Vishnu who is with much auspicious qualities. Hence He is असत्॥

सत् साधुगुणपूर्णत्वात् अस्मान्नान्यः गुणाधिकः ॥

Vishnu is called 'सत्' because He has all good qualities in Him. He is totally different from us.

सत् च असत् च अक्षरम् = सदसत्क्षरम् ॥ Vishnu is all सत् असत् as well as अक्षरम् ॥

3. सत्+असत्+अक्षरं = सदसत्क्षरम् ॥

Paramatma Vishnu is called as 'सत्' In the sutra ॐ ईक्षतिकर्मव्यपदेशात् ॐ (1-3-13). It is shown that Vishnu is being referred to and called by all 'Sat' shabdas. Because सत् मूलाः सत् आयतनाः सत् प्रतिष्ठाः सता सौम्य all there सत् refers only to Sri Vishnu because अजायमानो बहुधा विजायते—without being born, but taking many many different kinds of roopas will fit in for Him.

असत्— In the sutra 2-1-8 ॐ असत् इति चेन्न इति प्रतिषेधमात्रत्वात् ॐ the shabda असत् devotes Him. It does not mean non-existant. It means none is a सत् like Him. He is a different, distinct and unique सत् ॥ (Sat) and none is like Him.

अक्षरम्— Mukhya Akshara is Bhagawan Sri Vishnu only.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ
विधृतौ तिष्ठते ॥

By Sri Vishnu's orders only, Surya, Chandra and others follow strictly their routes.

॥ श्रीः ॥

४८९. अक्षरम् — ॐ अक्षराय नमः ॐ ॥

1. अक्षेषु रमते = अक्षरः ॥

Vishnu is called 'अक्षरः' because He resides in the ears and other organs of Jeevas and in their indriyas. He enjoys the sound and others and enjoys the same and makes the Jeevas to enjoy.

This is explained in the Bhagavat Gita in 15-9 :

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयान् उपसेवते ॥ ९ ॥

अयं = विष्णुः, श्रोत्रं, चक्षुः, स्पर्शनं च, रसनं च, घ्राणं च, मनः च अधिष्ठाय एव, विषयान् उपसेवते ॥

This Vishnu enjoys by ordering the Jeevas to enjoy through the eyes, ears, touch, tongue, note and mind. He propells them.

2. अक्षरं = नाशरहितम् ।

Vishnu is called 'अक्षरम्' because He has no iota of destruction at all.

[१]अनित्यत्वं [२]देहहानिः [३]दुःखप्राप्तिः [४]अपूर्णता ।
नाशः चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

So Vishnu has no destruction at all of any kind and He is the prime Akshara.

3. अशू व्याप्तं इत्यतः अक्षरं व्याप्तम् ॥

Vishnu is called 'अक्षरम्' because He is all pevasive.

4. अन्यथाभावराहित्यात् अक्षरम् ॥

Vishnu is called 'अक्षरम्' because He cannot be otherwise. He will be as it is always.

शश्वदेकप्रकारः श्री विष्णुः तस्मात् अक्षरः इति ॥

5. Gita states in 1-3 :

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरः विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Sri Krishna says :— परम् अक्षरम् ब्रह्म — The supreme Akshara is Brahma – Sri Krishna – Sri Vishnu only.

6. अव्यक्तोऽक्षर इत्युक्तः तामाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

अव्यक्तः अक्षरः इति उक्तः ।

Sri Vishnu who is not to be seen by the eyes and is always invisible, is called 'अक्षरः'.

7. Srimad Acharya quotes from Parama Sruti in his Gita Tatparya on the verse 2-25 : The sruti runs thus :

सद्देहः सुखगन्धश्च ज्ञानमाः सत्पराक्रमः ।
ज्ञानज्ञानः सुखसुखः स विष्णुः परमः अक्षरः ॥

—इति पैंगिश्रुतिः ॥

Vishnu's body is only out of अप्राकृत elements and has no connection with matter at all at any time. It has splendid odour. It is knowledge swaroopa. It has all

strength and veerya. That Vishnu is ever indestructible. Hence Vishnu is called अक्षरः ||

8. In the sutra 1-3-10 ॐ अक्षरं अम्बरान्तधृतेः ॐ it is established that Vishnu is only denoted by the shabda अक्षरः This is because Vishnu is the support for Mahalakshmi who is supporting all the universe.

Brihadaranyaka Upanished states

"एतस्मिन् खलु अक्षरे गार्ग्याकाश ओतश्च प्रोतश्च" इति ||

All the worlds, sky etc. are woven on this Akshara like wrap and west and that Akshara is Vishnu only.

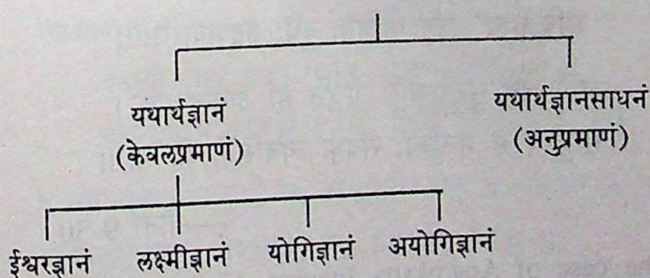
|| श्रीः ||

४९०. अविज्ञाता — ॐ अविज्ञात्रे नमः ॐ ||

1. न विद्यते विज्ञाता यस्य, असौ, अविज्ञाता ||

Vishnu is called 'अविज्ञाता' because there is no one who has learnt or known more than Him.

Sri Jayatirtha in his glorious work 'प्रमाणपद्धतिः' states about the knowledge of Sri Vishnu who is Eswara.



The qualities are given about this as :—

(a) सर्वार्थविषयकं ईश्वरज्ञानम्

(b) नियमेन यथार्थम्

(c) तत्स्वरूपमनादिनित्यम् ।
(d) स्वतन्त्रम्
(e) निरतिशयस्पष्टं च ॥

The ज्ञानम् of ईश्वर is independent and embraces all. As a principle it is truth only. It is time immemorial and has no begining. It is clear to such an extent which none has so and can imagine.

2. विपर्यासेन ज्ञाता न भवति इति 'अविज्ञाता'.

Vishnu is called 'अविज्ञाता' because He never knows anything as other. That is He has no illusory knowledge – भ्रमज्ञानम् ॥ रज्जुसर्पादिः अभ्रांतः इति फलितम् ।

3. विज्ञाता जीवः । स न भवति इति अविज्ञाता ॥

Vishnu is called 'अविज्ञाता' because He is not Jiva. He is different from Jiva.

4. Vishnu is called as 'अविज्ञाता' because He is non-cognizant. Even though, that Vishnu sees the innumerable sins comitted by the pious devotees, He does not punish them, but also forgives them.

प्रपन्नकृतपापानां किंचिदप्यविचारणात् ।
'अविज्ञाता' इति कथितः बुधैः तद्गुणपारगैः ॥

अपि चेत् सुदुराचारः भजते मां अनन्यभाक् ।
साधुरेव स मन्तव्यः संयक् व्यवसितो हि सः ॥

—गीता 9-30.

In the case of Aparoksha Jnanins, Vishnu tolerates and excuses them, even though they comit mistakes. That person is having definite Jnanam about Vishnu. Hence Vishnu is called as 'अविज्ञाता'.

॥ श्रीः ॥

४९१. सहस्रांशुः—ॐ सहस्रांशवे नमः ॐ ॥

1. सहस्रांशुः अनन्ततेजस्त्वात्, सहस्रशब्दः अनन्तवाची ॥

Vishnu is called 'सहस्रांशुः' because He has infinite splendour. The shabda 'सहस्र' stands for "infinite".

2. सहस्रमंशवो यस्य सूर्यान्तर्गतस्य सः सहस्रांशुः ॥

Vishnu is called 'सहस्रांशुः' because He is residing dwelling in Surya with infinite rays.

Under the sutra ॐ अनुकृतेः तस्य च ॐ (1-3-22) Srimad Acharya quotes in Chandogya Upanishad, an authority as :—

तापनी पाचनी चैव शोषिणी चैव प्रकाशिणी ।
नैव राजन् रवेः शक्तिः सा शक्तिः नारायणस्य सा ॥

All these qualities of heating, drying etc. for the Sun, are not done to his capacity but it is due to the power of "Narayana" residing in it (Sriman Surya Narayana the great).

3. Bhagavat Gita states in 15-12 :

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

य आदित्यगतं यत् तेजः, चन्द्रमसि यत् च, अग्नौ यत् च
अखिलं जगत्, भासयते, तत् मामकम् विद्धि ॥

The light or glittering in the Sun, and in the Moon and in the Agni, and in the whole world, is only due to His Grace. Vishnu's Grace only.

Hence Vishnu is called 'सहस्रांशुः'.

4. सहस्राणि अनन्तानि अंशवः यस्य सः सहस्रांशुः ॥

Vishnu is called 'सहस्रांशुः' because He has infinite avatars. Because He has infinite भिन्नांशवाः जीवाः Jeevas under His thumb and control.

5. Vishnu is called as "Sahasra-amsuh" because He has thousand, that is, infinite rays of Jnanam.

अंशवो बुद्धयः प्रोक्ताः सहस्रं सन्ति यस्य ते ।
'सहस्रांशुः' इति ख्यातः हि अष्टार्णो धीप्रदो मनुः ॥

॥ श्रीः ॥

४९२. विधाता — ॐ विधात्रे नमः ॐ ॥

1. विशेषेण धाता धारकः = विधाता ॥

Vishnu is called 'विधाता' because He is the supporter of all in the special and peculiar sense. This means in the world we find one supports the other. (say master supports the servant) But this would be to a very very limited sense and of narrow compus only. But the support of Vishnu is not like that. He is alone responsible for our very existence, activities and all. He also supports us so that we can live and exist as per our status.

2. विः गरुडः धाता यस्य = विधाता ॥

He is the supporter, protector of the divine bird Garuda. The beauty is that by sitting on Garuda, as a matter Garuda is not supporting Vishnu; but it is totally the other way. By sitting on Garuda, Vishnu protects Him, and gives energy to fly and so on. Hence Vishnu is called 'विधाता'.

3. विधाता = हिरण्यगर्भजनकः ॥

(यो ब्रह्माणं विदधाति पूर्वं इति श्रुतेः)

Vishnu is called 'विधाता' because He is responsible for the birth / avatar of Chaturmukha Brahma.

आत्मा तु जगतां ब्रह्मा, तस्य आत्मा भगवान् हरिः ।
स एव जातः प्रथमं वासुदेवात् चतुर्मुखः ॥

The Master of the world is Chaturmukha Brahma. For him the Master is Bhagawan Hari. That Chaturmukha Brahma was first born from Vasudeva.

4. विविधलोकधातृत्वं = विधाता ॥

Vishnu is called 'विधाता' because He is the supporter of several worlds like Bhooloka, Swargaloka, Patala-loka, Swarloka etc.

॥ श्रीः ॥

४९३. कृतलक्षणः — ॐ कृतलक्षणाय नमः ॐ ॥

1. नित्यसिद्ध आनन्दादिलक्षणवत्वात् = कृतलक्षणः ॥

Vishnu is called 'कृतलक्षणः' because He is having proved and established qualities like ananda etc. in Him as His attributes.

2. कृतानि लक्षणानि समस्तानि शास्त्राणि अनेन इति कृतलक्षणः ॥

Vishnu is called 'कृतलक्षणः' because He has done all the sastras which are most sacred in nature :

In the avatar of Sri Vedavyasa, Sri Vishnu did (i) Brahmasutras (ii) Mahabharata (iii) 18 Puranas and so on.

3. कृतं लक्षणं सर्वभावानां असाधारणधर्मः येन इति 'कृतलक्षणः' ।

Vishnu is called 'कृतलक्षणः' because in all cases, what ever He does will be unique and extra-ordinary only. It cannot be compared to worldly acts at all.

4. आत्मनः श्रीवत्सलक्षणं वक्षसि स्वेन कृतम् इति कृतलक्षणः ॥

Vishnu is known as 'कृतलक्षणः' because He has made in His chest Goddess Mahalakshmi to reside out of mercy and bestowing Grace to Her, as His first and foremost devotee.

5. कृत+लक्षणः = कृतलक्षणः ॥

Vishnu is called 'कृतः' because He creates, destroys etc. of the universe. ॐ जन्माद्यस्य यतः ॐ (1-1-2).

Further He has the attributes or lakshanas like Pitambara, Vanamala, Srivatsa, Garudadhwaja etc.

6. This can be also split as 'अकृतलक्षणः' in the verse, when done so,

अकृतानि स्वाभाविकानि लक्षणानि यस्य इत्यपि वदन्ति ॥

Vishnu is called 'अकृतलक्षणः' because none of His qualities / attributes are acquired. They all reside in Him as His nature. (देवस्यैष स्वभावोऽयम्) ॥

7. कृतानि = पूर्णानि लक्षणानि अनन्तानि 'ण'शब्दवाच्यसुखानि यस्य इति = कृतलक्षणः ॥

Vishnu is called 'कृतलक्षणः' because all full and complete, infinite attributes bringing joy and happiness are all in Him.

8. कृतलक्षणः कृतं+ला+क्षणः कृतं = भक्तकृतं कर्म तस्य आदाने (ला = आदाने भावे डः) क्षणः उत्सवः यस्य इति ॥

Vishnu is called 'कृतलक्षणः' because the devotees perform festivals and aradhanas to Him. He has those qualities in Him.

9. कृतानि पूर्णानि लक्षणानि यस्य सः कृतलक्षणः ॥

Vishnu is called कृतलक्षणः for the reason that all His qualities / attributes etc. are all full and complete. No shortcoming at all at any point of time in any manner. He is "Res-Completa". Brihadaranyaka Upanished states in 7th Adhyaya, I Brahamana, I Mantra as 7-1-1 :

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ 7.1-1.

अवताराः महाविष्णोः सर्वे पूर्णाः प्रकीर्तिताः ।
पूर्णश्च तत्परं रूपं पूर्णात् पूर्णाः समुद्गताः ॥

Vishnu is full with all mangala and auspicious qualities in infinite and also each quality is full and complete.

Paramatma Vishnu has prescribed the distinguishing Characteristics for the pious persons and so He is called as "Kruta Lakshanah".

कृतं हि लांछनं येन स्वोपादेयेषु जन्तुषु ।
परमात्मा हृषीकेशः स तु स्यात् कृतलक्षणः ॥

॥ श्रीः ॥

४९४. गभस्तिनेमिः – ॐ गभस्तिनेमये नमः ॐ ॥

1. गभस्ति चक्रमध्यस्थत्वात् सूर्यमण्डलमध्यवर्ती गभस्तिनेमिः ॥
(गभस्तिनां = रश्मीनां = rays).

Vishnu is called 'गभस्तिनेमिः' because He resides in the middle of Sun's rays origin.

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः ।

Vishnu resides in the middle of Surya Mandala as "Surya Narayana". He becomes the object of meditation. In Taittareya Aranyaka, it is stated :

आदित्यो वा एष एतन्मण्डलं य एष एतस्मिन् मण्डले
अर्चिर्दीप्यते । य एष एतन्मण्डले अर्चिषि पुरुषः ॥

3. **गभस्तीनां = रश्मीनां भावश्चक्रमिव गभस्तिनेमिः ॥**

Vishnu is called 'गभस्तिनेमिः' because He has glittering Chakra (Sudarsana Chakra) with Him.

॥ श्रीः ॥

४९५. सत्त्वस्थः — ॐ सत्त्वस्थाय नमः ॐ ॥

1. **सत्त्वेन बलेन तिष्ठति इति = सत्त्वस्थः ॥**

Vishnu is called 'सत्त्वस्थः' because He stands with all strength.

2. **सत्त्वं तिष्ठति अस्मिन् इति सत्त्वस्थः ॥**

Vishnu is called 'सत्त्वस्थः' because He stands with all truth and of positive existent nature.

सत्त्वे = जीवे अन्तर्यामितया तिष्ठति इति सत्त्वस्थः ।
(सत्त्वं जीवः कचित् प्रोक्तः इत्युक्तेः)

Vishnu is called सत्त्वस्थः because He resides as Antaryami in the Jeeva.

In the sutra : ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ (1-2-18) in Sriman Nyaya Sudha, it is stated as to, what is meant by the shabda 'अन्तर्यामि'.

This is because in the earlier sutra, ॐ अन्तर उपपत्तेः ॐ, it was established that He is in the eye that is in our body and protects us. Again to tell that He is in us, amount to repetition and so this Adhikarana is not fit to begin, was the objection put forward. To answer that, Nyaya Sudha states :

अन्तर्यामित्वं नाम—

राजादिवत् नियामकत्वमात्रं अन्तर्यामित्वम् ।
अपि तर्हि सत्तादिप्रदत्वं इत्युक्तं भवति ॥

Which means that अन्तर्यामित्वं is not mere residing insides, but bestower and giver **of our very existence, is due to Him. This is what exactly established here by सत्त्वस्थः as Vishnu.**

4. In Bhagawata Tatparya, Srimad Acharya under 1-3-3, cites an authority from "Matsya Purana" with regard to the scope of 'सत्त्वम्'.

''बलज्ञानसमाहारः सत्त्वं इति अभिधीयते'' इति मास्त्ये ॥

The construction of strength and knowledge is called 'सत्त्वं' In the case of devatas, it would be directly proportional. The more the strength the more will be the knowledge. Sri Bhima was very strong and naturally his knowledge was very great and vast. This rule is strictly applicable to Devatas. In the case of Vishnu, His strength and knowledge are inmeasurable. Mahabharatha Tatparya Nirnaya 11-19 states :

देवेषु बलिनामेव भक्तिज्ञाने न चान्यथा ।
स एव न प्रियौ विष्णोर्वान्यथा तु कथंचन ॥ १९ ॥

तस्मात् यो बलज्येष्ठः स गुणज्येष्ठ एव च ।
बलं हि क्षत्रिये व्यक्तं ज्ञायते स्थूलदृष्टिभिः ॥ २० ॥

5. सत्त्वे हृदि स्थितत्वात् स 'सत्त्वस्थः' समुदीरितः ॥

Vishnu resides in the heart of satwic souls and Vishnu who is flawless like a spotless crystal gem is in the heart of a devotee, then how can the defect of jealousy remain there ?

॥ श्रीः ॥

४९६. सिंहः — ॐ सिंहाय नमः ॐ ॥

1. सिंहः = श्रेष्ठः ॥

Vishnu is called 'सिंहः' because He is supreme and precious and valuable.

2. अतिसहनशीलत्वात् सिंहः ॥

Vishnu is called 'सिंहः' because He is very tolerent in nature.

3. हिनस्तीति सिंहः ॥

Vishnu is called 'सिंहः' because

4. Srimad Acahrya states in his "मायावादखण्डनम्" as :—

नरसिंहोऽखिलाज्ञानमतध्वांतदिवाकरः ।
जयत्यमितसज्ज्ञानसुखशक्तिपयोनिधिः ॥ १ ॥

Lord Narasimha is the Sun who destroys all the darkness. He gives like an ocean all joy and happiness to all.

5. In Srimad Bhagavatam 7-10-11. Prahlada speaks :

ॐ नमो भगवते तुभ्यं पुरुषाय महात्मने ।
हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने ॥ ११ ॥

For you, who is Bhagawan having the six qualities in abundence, who is great Atma, who is Lord Hari and who is wonderful lion, who is Brahma and Paramatma, Namaskarams are submitted.

6. Vishnu Bhaktas are virtuous persons and in case Yama and others assail them, thinking that they are ordinary persons only, that Vishnu punishes them also and so He is called 'सिंहः'.

हरिभक्तान् अविज्ञाय दण्डे प्रवणमानसाम् ।
हिनस्ति च यमादीन् यः सः सिंहः परिकीर्तितः ॥

7. सिंहः means "Narasimha", just like the case of "Satyabhama" is called as "Bhama" by brevity.

॥ श्रीः ॥

४९७. भूतमहेश्वरः — ॐ भूतमहेश्वराय नमः ॐ ॥

1. भूतानां = प्राणिनां महेश्वरः इति = भूतमहेश्वरः ॥

Vishnu is called 'भूतमहेश्वरः' because He is the great Master and Lord of all creatures.

2. भूतः प्रभूतः महः उत्सवः यस्य सः भूतमहः । ई = रमा श्वा = वायुः (श्वा वै वायुः श्वसनादिति ऋग्भाष्योक्तेः) ताभ्यां रमते इतीश्वरः । भूतमहश्चासौ ईश्वरश्च तथा ॥

Vishnu is called 'भूतमहेश्वरः' because He is playing with Goddess Mahalakshmi and Jeevottama Vayu. He is called भूतमहः because there is great festival with Him.

3. Gita in 9-11 states :

अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

मूढाः मम भूतमहेश्वरं ईश्वरम् परं भावं अजानन्तः,

The tamasic jivas do not understood my (Krishna's)

भूत = available at all times,

महा = pervaded in all places,

ईश्वरम् = filled up with all attributes of auspicious nature,

supreme truthful swaroopa, they do not understand.

4. Vishnu is called as भूतमहेश्वरः because भूतेश्वराणां ब्रह्म यमादीनामपि नियन्ता— He is the controller of Chaturmukha Brahma, Yama and others.

भूतेश्वराणां स ब्रह्म यमादीनां नियन्त्रणात् कारणं जगतां यश्च स स्यात् भूतमहेश्वरः ॥

This is exactly said by Chaturmukha Brahma :

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुख ॥ इति ॥

Vishnu is Bhoota Maheswara because in case He keeps His force away, then even great gods like Chaturmukha Brahma, Rudra and others will suffer to a vast extent.

॥ श्रीः ॥

४९८. आदिदेवः — ॐ आदिदेवाय नमः ॐ ॥

1. भक्तैः आदीयते इति आदिः । क्रीडादिगुणविशिष्टत्वात् देवः आदि च असौ देवः च इति = आदिदेवः ॥

Vishnu is called 'आदिदेवः' because He is being grasped by all the devotees. He is 'देव' because He creates, destroys, protects etc. of all in the universe.

2. आदिदेवः आदीनां जगदादीनां देवनकर्ता ।
आदिभिः ब्रह्मादिभिः स्तूयमानः ॥
आदौ प्रलये दीव्यति आदि कैटभं विजिगीषति संग्रामे वा ॥
इत्यादिदेवः तेन आदिदेवः पुरन्दरः इत्यतः अस्य भेदः ॥

Vishnu is called as "Adideva" because to begin with He creates the Jagat and the Devatas.

3. In Dwadasa stotra 2-6 Srimad Acharya states :

आदिदेवाय देवानां पतये सादितारये ।
अनाद्यज्ञानपाराय नमो वरवराय ते ॥ ७ ॥

आदिदेवाय = प्रथमदेवाय Vishnu is called 'आदिदेवः' because He is the first Devata.

आदौ = सृष्टेः प्राक् 'नासदासीत्' इत्युक्तकाले देवः,
योगनिद्रया क्रीडमानः ॥ तस्मै ॥

Vishnu is called 'आदिदेवः' because before creation, He was there. He was playing on the waters of pralaya with Yoga Nidra.

4. Vishnu is called as "Aadi Deva" because He is the first cause for all each and everything. Nothing is natural or takes place as it is or due to nature. But it is due to Sri Vishnu's command as Adi-Deva all these happen.

स्यन्दन्ते शासनात् नद्यः ।

The wind blows, water runs, space has hallowness, all these due to Adideva Vishnu only. He is the begining of everything. There is nothing like अनादि for Him, because He is the आदि of all.

॥ श्रीः ॥

४९९. महादेवः — ॐ महादेवाय नमः ॐ ॥

1. महांश्चासौ देवश्च महादेवः ॥

   Vishnu is great and He is also a Deva, therefore He is called 'महादेवः'.

2. Under the sutra 1-3-3 : ॐ नानुमानमतच्छब्दात् ॐ, Srimad Acharya in his Bhashya quotes from Brahmanda Purana as under :—

   ''ईशनादेव च ईशानः महादेवो महत्त्वतः ॥''

   This Purushottama, Sri Vishnu is called by these various names in various Puranas as ईशानः, महादेवः etc. He is Isana (the ruler) for He rules over all the Lords and Devatas of the universe; He is Mahadeva for He is great and splendid.

3. Vishnu is called as 'महादेवः' because He plays with those gods as playthings like balls or dolls etc :

   ब्रह्मादिभिः क्रीडति यो महादेवः स उच्यते ॥

   This is exactly stated under the sutra ॐ अथातो ब्रह्मजिज्ञासा ॐ 1-1-1 in the Sutra's Bhashya while concluding the same.

   ब्राह्मे च ब्रह्मवैवर्ते—

   नाहं न च शिवः अन्ये च तच्छक्त्येकांशभागिनः ।
   बालः क्रीडनकैर्यद्वत् क्रीडतेऽस्माभिः अच्युतः ॥ इति ॥

   Sri Chaturmukha Brahma states :

   "Myself or Lord Rudra or any other devata, is not equal to Vishnu's shakthi, even by a small fraction which may however be negligible. Achyuta plays with

us, like young boys play with the balls and other playful articles" Hence Vishnu is "Mahadeva".

तैः क्रीडनकैः कन्दुकादिभिरिव क्रीडति इति महादेवः ॥

॥ श्रीः ॥

५००. देवेशः — ॐ देवेशाय नमः ॐ ॥

1. देवानां प्राधान्यात् देवानां ईशः = देवेशः ॥

Vishnu is called 'देवेशः' because He is the prime and the most important one, in the Devatas. He is the Master of all Devatas.

2. देवानां या रमायाः शं = सुखं यस्मात् सः इति ॥

देवेशः Vishnu is 'देवेशः' because for all the devatas and for Goddess Mahalakshmi, happiness is attained from Him.

3. The चतुर्विंशतिमूर्तिभेदस्तोत्रम्—6th mantra states :

देवेशः पुरुषोत्तमः अरिकमलः शंखी गदी चिद्वपुः ।
बिभ्रत्पद्मगदोरूशंखमरिणा साकं सदाऽधोक्षजः ।
शंखाम्भोजगदाधराङ्कितचतुर्बाहुर्नृसिंहः सुखं
दद्यादद्य ममाच्युत पृथुगदापद्मारिशङ्खी परम् ॥ ६ ॥

This is composed by Sri Vadiraja swami, who calls Purushottama, Sri Vishnu as 'देवेशः'.

4. Srimad Acharya in his Bhashya on गीता under 5-1 cites an authority from Maha Koorma Purana, as under :

यतः कर्षसि देवेश नियम्य सकलं जगत् ।
अतो वदन्ति मुनयः कृष्णः त्वां ब्रह्मवादिनः ॥
—इति महाकौर्मे ॥

देवेश ! Lord of the gods, all sages, and knowers of Brahman say that you are called 'कृष्णः' because you animate – कर्षति the entire world and control it.

नियमनादिना सकललोककर्षणात् = कृष्णः ॥

5. Gita states in 11-45 as :—

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

देवेशः = Master of all devatas, तदेव रूपं मे दर्शय Arjuna restarts to exhibit the same earlier roopa by concluding the great Viswaroopa.

॥ श्रीः ॥

५०१. देवभृत् — ॐ देवभृते नमः ॐ

1. देवानां = ब्रह्मादिदेवानां, भृत् = बिभर्ति = धारयति = इति देवभृत् ॥

Vishnu is called 'देवभृत्' because He is the supporter of all devatas, including Chaturmukha Brahma and others.

2. Vishnu is called as 'देवभृत्' because He is the support of all devatas. Padma Purana states :

विष्णुं समाश्रितो ब्रह्मा ब्रह्मणोऽङ्गगतो हरः ।
हरस्याङ्गविशेषेषु देवाः सर्वेऽपि संस्थिताः ॥

Chaturmukha Brahma takes support and shelter with Vishnu. Siva takes shelter and support on the lap of Chaturmukha Brahma. All the Devatas take shelter and support in various parts of the body of Siva.

So Vishnu is the ultimate and final देवभृत् — is the ultimate supporter of all devatas.

3. In Brahmasutras 4th Adhyaya 2nd pada, it can be seen in the sutra 4-2-1 :

ॐ वाङ्मनसि दर्शनात् शब्दाच्च ॐ

It is seen that the presiding deity of vak takes laya and support in Siva (Rudra).

Then 4-2-3 : ॐ तन्मनः प्राण उत्तरात् ॐ that Rudra, Sesha, Garuda all take their shelter, laya and support with Mukhya Prana.

Then 4-2-4 : ॐ सोऽध्यक्षे तदुपगमादिभ्यः ॐ states that Brahma takes refuge, shelter, support in Paramatma and He is देवभृत् ॥

4. In Harivamsa it is seen as :

रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणमाश्रितः ।
ब्रह्मा मामाश्रितो नित्यं नाहं कश्चिदुपाश्रितः ॥ इति हरिवंशे ॥

All devatas take support from Sri Hari and He does not take any support from anyone. Vishnu is देवभृत् ॥

Brihadaranyaka Bhashya states :

स एष कूर्मरूपेण वायुः अण्डोदके स्थितः ।
विष्णुना कूर्मरूपेण धारितोऽनन्तधारकः ॥

So Sri Vishnu is 'भारभृत्' and He is 'देवभृत्'.

॥ श्रीः ॥

५०२. गुरुः — ॐ गुरवे नमः ॐ

1. Vishnu is called 'गुरुः' because He destroys the darkness outside and inside of all satwic souls.

'गु'शब्दस्तु 'अन्धकारः' 'रु'शब्दः तन्निरोधमः ।
अन्धकारविरोधित्वात् 'गुरुः' इति अभिधीयते ॥

2. In Anuvyakhyana, Srimad Acharya, in the verse 2 states :

तमेव शास्त्रप्रभवं प्रणम्य, जगद्गुरूणां गुरुमञ्जसैव ।
विशेषतो मे परमाख्यविद्याव्याख्यां करोम्यन्वपि चाहमेव ॥ २ ॥

अहं तं एव शास्त्रप्रभवं प्रणम्य = Narayana Himself as the doer of sastras, myself prostrate to Him.

जगद्गुरूणां गुरुं अंजसा एव = He is the Guru for Chaturmukha Brahma and others in the important sense.

मे विशेषतः गुरुं = He is my special Guru

परमं = **ब्रह्ममीमांसाशास्त्रं व्याख्यां करोमि अहमेव** = myself do commentary on that supreme scripture though I have done earlier (Sutra Bhashya):

So, Vishnu Sriman Narayana is the important 'गुरुः'.

3. In Anuvyakhyana again it is stated in the 4th verse as :—

गुरुर्गुरूणां प्रभवः शास्त्राणां बादरायणः ।
यतस्तदुदितं मानं अजादिभ्यस्तदर्थतः ॥ ४ ॥

बादरायणः श्री विष्णुः is **गुरुर्गुरूणां** which means, **गुरूणां** = **जगतः तत्त्वोपदेशकानां** = **ब्रह्मादीनां**, these who teach the truths to the world, viz. Chaturmukha Brahma and others **गुरुः** = **उपदेष्टा**.

Hence Vishnu is "Mukhya Guru". Further **गुरूणां** = **शास्त्राणां गुरुः** = **प्रभवः** which means Vishnu is the creater and writer of all sastras both **पौरुषेय** as well as **अपौरुषेय**. In respect of **पौरुषेय** it is clear that Brahmasutra, Bharata are all top listed works and He is the author. In respect of **अपौरुषेय** also, He is the creator in the sense not as

actual author, but was mainly responsible for its classification, edition etc. and made them available to satwic souls. Hence Sri Vishnu is called 'गुरुः'.

4. The Qualities of गुरु are given in द्वयोपनिषत् as :

[1]आचार्यः [2]वेदसंपन्नः [3]विष्णुभक्तः [4]विमत्सरः ।
[5]मन्त्रज्ञः [6]मन्त्रभक्तिः च सदा [7]मन्त्राश्रयः [8]शुचिः ॥

[9]गुरुभक्तिसमायुक्तः [10]पुराणज्ञः विशेषवित् ।
एवं लक्षणसंपन्नो गुरुः इति अभिधीयते ॥

These qualities are in abundance in Srimad Acharya we do not find else. Hence He is the Mukhya Guru for the world. Hence after 'Vishnu', the word गुरु denotes Sri Madhva.

5. In the aphorism 3.3.45 : ॐ लिंगभूयस्त्वात्तद्धि बलीयस्तदपि ॐ ॥ Srimad Acharya states "गुरुप्रसादो बलवान् न तस्मात् बलवत्तरम् ॥" Therefore the first and foremost grace we should obtain is that of Srimad Acharya, गुरुः and through him the ultimate गुरुः Sriman Narayana Vishnu's grace.

6. In Bhagavatam, Mother queen Kunti pleads to Lord Krishna as :—

विपदः सन्तु नः शश्वत्, तत्र तत्र जगत् गुरो ।
भवतो दर्शनं यत्स्यात् अपुनर्भवदर्शनम् ॥

May calamities before us at every step through eternity Oh! teacher of the world (Guru – Lord Krishna) for it is in adversity alone that we are blessed with your sight, which eliminates the possibility of our seeing another birth.

Finally Kunti states :

श्री कृष्ण कृष्ण सख वृष्णिवृषावनिधृक्
राजन्यवंश दहनानपवर्गवीर्य ।
गोविन्द गोद्विज सुरार्तिहरावतार
योगेश्वराखिलगुरो भगवन्नमस्ते ॥

Oh! glorious Krishna friend of Arjuna, foremost among the Vrishnis, you are fire, as it were to burn the whole race of princes who are proving the burden on the earth.

Your prowess is infinite. Govinda, your descent on this earth is intended only to relieve the distress of the cows (Earth or Vedas) the Brahmins and the Gods. Obesiance to you. Oh! Master of yoga, Oh! divine teacher of the universe.

8. Srimad Acharya states in महाभारततात्पर्यनिर्णयः as 2-58 :

नारायणं सुरगुरुं जगदेकनाथं
भक्तप्रियं सकललोकनमस्कृतं च ।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं
वन्दे भवघ्नममरासुरसिद्धवन्द्यम् ॥ ५१ ॥

I salute Narayana the preceptor of the Devatas, the supreme Lord of the whole universe, beloved of His devotees, adored by all the worlds, devoid of the three attributes, unborn omnipresent, the first, omnipotent who destroys the cycle of birth and death and who is worshipped by the ordinary Devas and the other Tatvabhimani Devatas and the released souls.

9. Gita in the Viswaroopa Adhyaya 11-43 we see :

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यस्य गुरुः गरीयान् ।
न त्वत्समोऽस्ति अभ्यधिकः कुतोऽन्यो
लोकत्रयेऽपि अप्रतिमप्रभावः ॥ ११-४३ ॥

अप्रतिमप्रभाव, त्वं अस्य पिता, असि ।
पूज्यः गरीयान् गुरुः च ॥

Oh! Lord Krishna, having unparallel capacity! you are the Father for this dynamic world. Therefore you are the most adorable one. You are biggest Guru.

Hence Vishnu is Guru.

10. In Rangamahatmyam, (In Brahmanda Puranam), in 2-44, Chaturmukha Brahma states :

पीतांबरधरो देवो ब्रह्मणो गुरुरच्युतः ।
श्रीवत्सांकः श्रियः कांतस्तस्मै वेदानुपादिशत् ॥

Then that Lakshmikanta Achyuta did Upadesa of these Vedas to Chaturmukha Brahma. Paramatma was dressed with Pitambara. **He is the Guru for Chaturmukha Brahma.**

* * *

This humble author completes this part V of Sri Vishnu sahasranama from the most sacred and pious words of Srimad Acharya in Bhagavata Tatparya Nirnaya, from the Pramana of Varaha Purana, under 10-27-15 :

पतित्वेन श्रियोपास्यो ब्रह्मणा मे पितेति च ।

Vishnu should be taken for upasana as Husband by Mahalakshmi. By Chaturmukha Brahma, it should be as Father.

पितामहतयाऽन्येषां त्रिदशानां जनार्दनः ॥

By other devatas, Janardana should be taken as grand father for upasana.

प्रपितामहो मे भगवानिति सर्वजनस्य तु ॥

All others, should take Him as great Grand father for upasana.

गुरुः श्री ब्रह्मणोर्विष्णुः सुराणां च गुरोर्गुरुः ।

For Chaturmukha Brahma, Vishnu is Guru; for other devatas, He is the Guru of their Gurus.

मूलभूतो गुरुः सर्वजनानां पुरुषोत्तमः ॥

Purushottama is the Guru for all people to start with, as the root.

गुरुर्ब्रह्मास्य जगतो दैवं विष्णुः सनातनः ।

For the Jagat, Guru is Chaturmukha Brahma, Vishnu is the daiva for the Jagat and that Vishnu is very ancient.

इत्येवोपासनं कार्यं नान्यथा तु कथंचन ॥ इति वाराहे ॥

Like this only upasana has to be made but not in any other way, so said Varaha Purana authority.

Om Sri Krishnarpanamastu.



ॐ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

॥ श्रीः ॥



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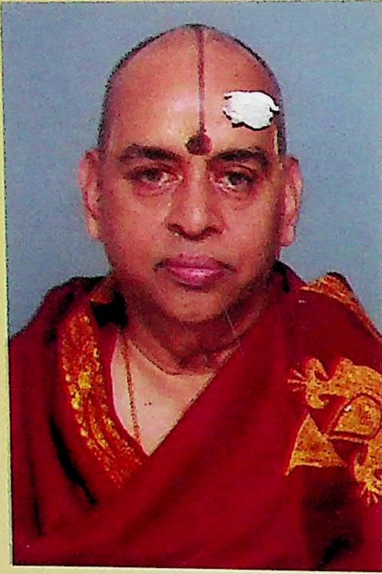
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